

CONFIDENTIAL.]

[No. 52 of 1914.]

REPORT

ON

INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE

Week ending the 26th December 1914.

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PART I OF WEEKLY REPORT.

List of Indian Newspapers and Periodicals.

[Corrected up to the 1st October 1914.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
Assamese.					
1	"Banhi" (P) ...	Calcutta ...	Monthly	Lakshmi Narayn Besborua, Hindu, Brahmin; age about 45 years.	500
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly	Nilkantha Barua, Brahmin	400
Bengali.					
3	"Alaukik Rahasya" (P) ...	Do. ...	Monthly	Kshirod Prasad Vidyabinode, Brahmin; age 55 years.	700
4	"Alochana" (P) ...	Howrah ...	Do.	Jogendra Nath Chatterji, Hindu, Brahmin; age 48 years.	500
5	"Ananda" (P) ...	Mymensingh	Do.	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	800
6	"Ananda Sangit Patrika" (P)	Calcutta ...	Do.	Pratibha Devi, Hindu, Brahmin; age 46 years.	200
7	Anantapur (P) ...	Do. ...	Do.	Biraj Mohini Ray, Brahmo; age 30 years.	500
8	"Anjali" (P) ...	Do. ...	Do.	Krishna Behari Dutta ...	200
9	"Archana" (P) ...	Do. ...	Do.	Keshab Chandra Gupta, Hindu, Baidya; age 35 years.	800
10	"Arghya" (P) ...	Do. ...	Do.	Amulya Charan Sen, Hindu, Tambuli; age 37 years.	700
11	"Aryya Chikitsa Pranali" (P)	Do. ...	Do.	Jnanendra Nath Gupta; Hindu, Baidya; age about 39 years.	1,000
12	"Aryya Gourab" (P) ...	Kishoreganj	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin; age 49 years.	1,000
13	"Aryya Kayastha Pratibha" (P).	Fazidpur ...	Do.	Kali Prasanna Sarkar, Hindu, Kayastha; age 75 years.	1,000
14	"Aryya Pratibha" (P) ...				
15	"Aryyabarta" (P) ...	Do. ...	Do.	Hemendra Prasad Ghosh ...	300
16	"Avasar" (P) ...	Do. ...	Do.	Sufendra Chandra Datta, Hindu, Tanti; age 24 years.	1,600
17	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	Sudhansu Bhushan Sen, Hindu, Baidya; age about 40 years.	600
18	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	Kaviraj Dinanath Kaviratna Sastri, Brahmin; age 50 years.	700
19	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	Kaviraj J. K. Ray, Hindu, Brahmin; age 38 years.	5,000
20	"Baidya Sammilani" (P) ...	Dacca ...	Do.	Anukul Chandra Gupta ...	1,000
21	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	Surendra Mohan Adhikary ...	500
22	"Baisya Patrika" (P) ...	Jessore ...	Monthly	Prasanna Gopal Roy, Hindu, Barui; age 54 years.	500
23	"Balak" (P) ...	Calcutta ...	Do.	J. M. B. Duncan ...	5,500
24	"Balyasram" (P) ...	Do. ...	Do.	Taraprasanna Ghosh Bidyabinode, Hindu; age about 36 years.	200
25	"Bamabodhini Patrika" (P) ...	Do. ...	Do.	Sukumar Dutt, Brahmo; age 43 years	700
26	"Bandana" () ...	Baidyabati	Do.	Hemendra Kumar Ray, Hindu, Vaidya; age 27 years.	700

N, R, (N) stands for newspapers and (P) stands for periodicals.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.	No.
<i>Bengali—continued.</i>						
27	"Bangabandhu" (P)	Dacca	Monthly	Ishan Chandra Sen, Brahmo; age 56 years.	150	56
28	"Bangadarsan" (P)	Calcutta	Do	Sailes Chandra Masumdar, Hindu, Brahmin; age 43 years.	600	57
29	"Bangaratna" (N)	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar; age 30 years.	1,550	58
30	"Bangavasi" (N)	Calcutta	Do.	Behary Lal Sarkar, Hindu, Kayastha; age 56 years.	15,000	59
31	"Bankura Darpan" (N)	Bankura	Do.	Rama Nath Mukherji; age 53 years.	453	60
32	"Bani" (P)	Calcutta	Monthly	Amulya Charan Ghosh; age 36 years.	800	61
33	"Barisal Hitaishi" (N)	Barisal	Weekly	Durga Mohan Sen, Hindu, Baidya; age 36 years.	625	62
34	"Basumat" (N)	Calcutta	Do.	Sari Bhushan Mukherji and Haripada Adhikary; age 48 years.	12,000	63
35	"Bhakti" (P)	Howrah	Monthly	Dines Chandra Bhattacharya, Hindu, Brahmin; age 28 years.	600	64
36	"Bharat Laxmi" (P)	Calcutta	Do.	Radha Nath De, Suharnabenik; age about 35 years.	1,000	65
37	"Bharati" (P)	Do.	Do.	Srimati Swarna Kumari Devi, Brahmo; age about 48 years.	1,700	66
38	"Bharat Chitra" (N)	Do.	Weekly	Pran Krishna Pyne, Hindu, Brahmin	800	67
39	"Bharat Mahila" (P)	Dacca	Monthly	Srimati Saraju Bala Dutt, Brahmo; age 33 years.	450	68
40	"Bharat Nari" (P)	Calcutta	Do.	Ananda Chandra Gupta; Baidya	1,000	69
41	"Bhisak Darpan" (P)	Do.	Do.	Rai Saheb Giris Chandra Bagchi	250	70
42	"Bharatbarsha" (P)	Do.	Do.	Amulya Charan Ghosh Vidyabhusan, Kayastha; age 38 years; and Jaladhar Sen, Kayastha, age 50 years.	2,400	71
43	"Bidushak" (P)	Do.	Do.	Khetra Nath Banerji, Brahmin; age 40 years.	800	72
44	"Bijnan" (P)	Do.	Do.	Dr. Amrita Lal Sarkar, Satgope; age about 43 years.	300	73
45	"Bikrampur" (P)	Mymensingh	Do.	Jogendra Nath Gupta, Hindu, Baidya; age 26 years.	200	74
46	"Birbhum Varta" (N)	Buri	Weekly	Devendra Nath Chakravarty, Hindu, Brahmin; age 40 years.	997	75
47	"Birbhumi" (P)	Calcutta	Monthly	Kulada Prasad Mukherji, Hindu, Brahmin; age 33 years.	1,500	76
48	"Birbhum Vasi" (N)	Rampur Hat	Weekly	Satgopi Mukherji, Hindu, Brahmin; age 46 years.	700	77
49	"Brahman Samaj" (P)	Calcutta	Do.	Pandit Basanta Kumar Tarkandhi	1,000	78
50	"Brahma Vadi" (P)	Barisal	Monthly	Monomohan Chakravarty, Brahmo; age 53 years.	660	79
51	"Brahma Vidya" (P)	Calcutta	Do.	Rai Parvendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800	80
52	"Burdwan Sanjivani" (N)	Burdwan	Weekly	Prabodhananda Sarkar, Hindu, Kayastha; age 24 years.	400	81
53	"Byabasa O Bantya" (P)	Calcutta	Monthly	Sachindra Prasad Basu, Brahmo; age 36 years.	900	82
54	"Chabbis Bargana Varta" (N)	Bhawanipar	Weekly	Abani Kanta Sen, Hindu, Baidya; age 30 years.	500 to 700	83
55	"Charu Mihir" (N)	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha; age 43 years.	800	84

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<i>Bengali—continued.</i>					
150	56 "Chhatra" (P) ...	Dacca ...	Monthly	Sasibhushan Mukherji, Hindu, Brahmin; age about 48 years.	500
600	57 "Chhatra Suhrid" (P) ...	Do. ...	Do.	.....	450
1,550	58 "Chikitsa Prakas" (P) ...	Nadia ...	Do.	Dhirendra Nath Haldar, Hindu, Gandabanik; age 28 years.	400
15,000	59 "Chikitsa Sammilani" (P) ...	Calcutta ...	Do.	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
453	60 "Chikitsa Tatva Vijnan" (P) ...	Do. ...	Do.	Binode Lal Das Gupta, Vaidya; age 39 years.	300
800	61 "Chinsura Vartavaha" (N) ...	Chinsura ...	Weekly	Dina Nath Mukherji, Brahmin; age 48 years.	1,000
625	62 "Dainik Chandrika" (N) ...	Calcutta ...	Three issues a week.	Haridas Dutta, Hindu, Kayastha; age 43 years.	1,600
12,000	63 "Dainik Basumati" (N) ...	Do. ...	Daily	Sasi Bhushan Mukherji; Hindu, Brahmin; age about 48 years, and others.	1,200
600	64 "Dacca Prakas" (N) ...	Dacca ...	Weekly	Mukunda Vihari Chakravarty, Hindu, Brahmin; age 42 years.	300
1,000	65 "Darsak" (N) ...	Calcutta ...	Do.	Satis Chandra Bhattacharji, Brahmin; age about 39 years.	300
1,700	66 "Dharma-o-Karma" (P) ...	Do. ...	Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
800	67 "Dharma Tatva" (P) ...	Do. ...	Fortnightly	Vaikuntha Nath Ghosh, Brahmo ...	300
450	68 "Dharma Pracharak" (P) ...	Do. ...	Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin; age 51 years.	2,000
1,000	69 "Diamond Harbour Hitaishi" (N) ...	Diamond Harbour ...	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya; age 52 years.	2,500
250	70 "Dhruba" (P) ...	Ditto ...	Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 37 years.	470
2,400	71 "Education Gazette" (N) ...	Chinsura ...	Weekly	Kumatdeo Mukherji, Brahmin; age 24 years.	1,500
800	72 "Faridpur Hitaishini" (N) ...	Faridpur ...	Do.	Raj Mohan Majumdar, Hindu, Vaidya; age about 77 years.	900
300	73 "Galpa Lahari" (P) ...	Calcutta ...	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 36 years.	1,200
200	74 "Gambhira" (P) ...	Malda ...	Bi-monthly	Krishna Charan Sarkar, Hindu, Teli; age about 28 years.	300
997	75 "Gaud-duta" (N) ...	Do. ...	Weekly	Krishna Chandra Agarwallah, Hindu, Baidya.	400
1,500	76 "Grihastha" (P) ...	Calcutta ...	Monthly	Sarat Chandra Dev, Kayastha; age 56 years.	500
700	77 "Hakim" (P) ...	Do. ...	Do.	Masihar Rahman, Muhammadan; age 31 years.	500
1,000	78 "Jangipur Sangvad" (N) ...	Raghunathganj ...	Weekly	Sarat Chandra Pandit: Hindu, Brahmin.	100
660	79 "Sri Gauranga Sevaka" (P) ...	Murshidabad ...	Monthly	Lalit Mohan Banerji, Hindu, Brahmin; age 56 years.	600
800	80 "Hindusthana" (N) ...	Calcutta ...	Weekly	Haridas Datta, Hindu, Kayastha; age 42 years.	300
400	81 "Hindu Ranjika" (N) ...	Rajshahi ...	Do.	Kachimuddin Sarkar, Muhammadan; age 41 years.	200
900	82 "Hindu Sakha" (P) ...	Hooghly ...	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
20 to 700	83 "Hitavadi" (N) ...	Calcutta ...	Weekly	Manindranath Basu, Hindu, Kayastha; age 48 years, and 3 others.	23,000

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<i>Bengali—continued.</i>					
84	"Hitvarta" (N) ...	Chittagong ...	Weekly	Birendra Lal Das Gupta, Hindu, Vaidya.	600
85	"Homeopathi-Prachar" (P) ...	Calcutta ...	Monthly	Prebodbh Chandra Banerji, Hindu, Brahmin; age 40 years.	200
86	"Islam-Abha" (P) ...	Dacca ...	Do.	Sheik Abdul Majid ...	1,000
87	"Islam-Rabi" (N) ...	Mymensingh ...	Weekly	Maulvi Nasiruddin Ahmad, Muslim; age about 34 years.	700
88	"Jagat-Jyoti" (P) ...	Calcutta ...	Monthly	Jananatana Kaviraj, Buddhist; age 55 years.	700
89	"Jagaran" (N) ...	Bagerhat ...	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
90	"Jahannabi" (P) ...	Calcutta ...	Monthly	Sudhakrishta Bagchi, Hindu, Brahmin; age 30 years.	600
91	"Jangipur Sangbad" (N) ...	Murshidabad ...	Weekly	.....	.....
92	"Janmabhumi" (P) ...	Calcutta ...	Do.	Jatindranath Dutta, Hindu, Kayastha; age 31 years.	300
93	"Jasohar" (N) ...	Jessore ...	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
94	"Jubak" (P) ...	Santipur ...	Monthly	Jnananda Pramanik, Brahmo; age 39 years.	500
95	"Jugi-Sammilani" (P) ...	Comilla ...	Do.	Radha Govinda Nath, Hindu, Jugi; age about 35 years.	About 2,000
96	"Jyoti" (N) ...	Chittagong ...	Weekly	Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000
97	"Kajer Loke" (P) ...	Calcutta ...	Monthly	Saroda Prasad Chatterji, Brahmin; age 47 years.	350
98	"Kalyani" (N) ...	Magnra ...	Weekly	Bisweswar Mukherji, Brahmin; age 49 years.	500
99	"Kangal" (P) ...	Calcutta ...	Monthly	Akinuddin Pradhan, Muhammadan; age 30 years.	100
100	"Kanika" (P) ...	Murshidabad ...	Do.	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 38 years.	150
101	"Karmakar Bandhu" (P) ...	Calcutta ...	Do.	Banamali Seth, Hindu, Swarnakar; age 43 years.	500
102	"Kasipur-Nibasi" (N) ...	Barisal ...	Weekly	Pratap Chandra Mukherji, Hindu, Brahmin; age 69 years.	500
103	"Kayastha Patrika" (P) ...	Calcutta ...	Monthly	Upendra Nath Mitra, Hindu, Kayastha; age 32 years.	750
104	"Khulnavasi" (N) ...	Khulna ...	Weekly	Gopal Chandra Mukherji, Hindu, Brahmin; age 53 years.	350
105	"Krisbak" (P) ...	Calcutta ...	Monthly	Nikunja Behari Dutt, Kayastha, age 40 years.	1,000
106	"Krishi Sampad" (P) ...	Dacca ...	Do.	Nisi Kanta Ghosh, age about 45 years	1,000
107	"Kshristya Bandhav" (P) ...	Do. ...	Do.	Mathura Nath Nath, Christian; age about 60 years.	500
108	"Kushadaha" (P) ...	Do. ...	Do.	Jagindra Nath Kanda, Hindu, Brahmo; age 36 years.	500
109	"Mahajan Bandhu" (P) ...	Do. ...	Do.	Raj Krishna Pal, Hindu, Tambuli; age 44 years.	400
110	"Mahila" (P) ...	Do. ...	Do.	Rev. Braja Gopal Neogi, Brahmo; age 59 years.	200
111	"Mahila Bandhav" (P) ...	Do. ...	Do.	Miss K. Blair; age 60 years	500
112	"Mahishya Mahila" (P) ...	Do. ...	Do.	Srimati Krishna Bhabani Biswas	300

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Circulation.	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
		<i>Bengali—continued.</i>				
600	113	"Mahisa Samaj" (P) ...	Dacca ...	Monthly	Narendra Nath Das, Hindu, Kalvarta	200
200	114	"Mahisa-Surhid" (P) ...	Diamond Harbour ...	Do.	Haripada Halder, Hindu, Kalvarta; age 81 years.	350
1,000	115	"Malancha" (P) ...	Calcutta ...	Do.	Kali Prasanna Das Gupta; Hindu, Vaidya; age 45 years.	2,000
700	116	"Malda Samachar" (N) ...	Malda ...	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
700	117	"Malancha" (P) ...	Calcutta ...	Monthly	Kali Prasanna Das Gupta	...
About 300	118	"Manasi" (F) ...	Do. ...	Do.	Subodh Chandra Dutt and others, Hindu, Kayastha; age 39 years.	2,000
600	119	"Mardarmala" (P) ...	Do. ...	Do.	Umesh Chandra Das Gupta, Hindu, Brahmo; age about 56 years.	400
...	120	"Medini Bandhab" (N) ...	Midnapore	Weekly	Gossaindas Karan, Hindu, Sadgope; age 25 years.	500
300	121	"Midnapore Hitaishi" (N) ...	Do.	Do.	Manmatha Nath Nag, Hindu, Kayastha; age 38 years.	1,700
600	122	"Moslem Hitaishi" (N) ...	Calcutta ...	Do.	Shaikh Abdur Rahim and Mosummul Haque.	6,300
500	123	"Muhammadi" (N) ...	Do. ...	Do.	Muhammad Akram Khan, Musalman; age 39 years; and Maulvi Akbar Khan.	About 7,000
About 2,000	124	"Mukul" (P) ...	Do. ...	Monthly	Hem Chandra Sarkar, Brahmo; age 39 years.	1,000
2,000	125	"Murshidabad Hitaishi" (N) ...	Saidabad	Weekly	Banwari Lal Goswami, Hindu, Brahmin; age 49 years.	500
350	126	"Nabagraha Prasanga" (P) ...	Mymensingh	Monthly	.....	.....
500	127	"Nandini" (P) ...	Howrah ...	Do.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya; age 31 years.	500
100	128	"Natya Mandir" (P) ...	Calcutta ..	Do.	Mani Lal Banerji, Hindu, Brahmin; age 30 years.	700
150	129	"Navya Banga" (N) ...	Chandpur	Weekly	Harendra Kishore Roy, Hindu, Kayastha; age 25 years.	400
500	130	"Nayak" (N) ...	Calcutta ...	Daily	Panchcowri Banerji, Brahmin; age 47 years.	2,800
500	131	"Navya Bharat" (P) ...	Do. ...	Monthly	Devi Prasanna Ray Chowdhuri, Brahmo; age 61 years.	1,000 to 1,500
750	132	"Nihar" (N) ...	Contai ...	Weekly	Madu Sudan Jana, Brahmo; age 45 years.	500
350	133	"Nirjhar" (P) ...	Calcutta ...	Quarterly	Sris Chandra Ray, Kayastha; age about 50 years.	500
1,000	134	"Noakhali Sammilani" (N) ...	Noakhali Town	Weekly	Fazlar Rahman, Muhammadan; age 30 years.	500
1,000	135	"Pabna Hitaishi" (N) ...	Pabna ...	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
500	136	"Pakshik Patrika" (P) ...	Serampore	Fortnightly	Basanta Kumer Basu, Hindu, Kayastha; age 35 years.	500
500	137	"Pallivashi" (N) ...	Kalna ...	Weekly	Sasi Bhusan Banerji, Hindu, Brahmin; age 49 years.	200
400	138	"Pallivarta" (N) ...	Bongong ...	Do.	Charu Chandra Roy, Hindu, Kayastha; age 43 years.	500
200	139	"Pantha" (P) ...	Calcutta ...	Monthly	Rajendra Lal Mukherji ...	800
500	140	"Pataka" (P) ...	Do. ...	Do.	Hari Charan Das, Hindu, carpenter by caste.	500

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation
<i>Bengali—continued.</i>					
141	Prabahini (N) ...	Calcutta ...	Weekly ...	Amarendra Nath Ray, Hindu, Baidya; age about 27 years.	4,000
142	"Prachar" (P) ...	Jaynagar ...	Monthly ...	Rev. G. O. Dutt, Christian; age 47 years.	1,400
143	"Praja Bandhu" (N) ...	Tippera ...	Fortnightly ...	Purna Chandra Chakravarti, Kaivarta Brahmin; age 31 years.	170
144	"Prajapati" (P) ...	Do ...	Monthly ...	Jnanendra Nath Kuinar ...	750
145	"Prabhat" (P) ...	Do ...	Do. ...	Devendra Nath Mitra ...	200
146	"Prakriti" (P) ...	Do ...	Do. ...	Devendra Nath Sen ...	1,000
147	"Prantavasi" (N) ...	Netrakona ...	Fortnightly ...	Joges Chandra Chowdhuri, Brahmin.	800
148	"Prasun" (N) ...	Katwa ...	Weekly ...	Banku Behari Ghosh, Goala, age 44 years.	575
149	"Pratihar" (N) ...	Berhampore ...	Do. ...	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 66 years.	506
150	"Pratima" (P) ...	Calcutta ...	Monthly ...	Hari Sadhon Mukharji, Brahmin; age 40 years.	500
151	"Prativasi" (P) ...	Do ...	Do. ...	Satya Charan Mitra, Kayastha; age 32 years.	500
152	"Pravasi" (P) ...	Do ...	Do. ...	Ramananda Chatterji, M.A., Brahmo; age 65 years.	5,000
153	"Priti" (P) ...	Do ...	Do. ...	Pransankar Sen, M.A., Hindu, Baidya; age 30 years.	300
154	"Puspodyan" (P) ...	Do ...	Do. ...	Jnanendra Nath Bose ...	200
155	"Rahasya Prakash" (P) ...	Do ...	Do. ...	Purna Chandra De, Subarnabanik; age 33 years.	300
156	"Rajdoot" (P) ...	Do ...	Do. ...	Rev. Rasha Maya Biswas, Christian; age 31 years.	500
157	"Rangpur Darpan" (N) ...	Rangpur ...	Weekly ...	Sarat Chandra Majumdar, Hindu, Brahmin; age 47 years.	400
158	"Rangpur Sahitya Parisad Patrika." (P) ...	Do ...	Quarterly ...	Panchanan Sarkar, M.A., B.L., Hindu, Rajbanshi.	500
159	"Ratnakar" (N) ...	Asansol ...	Weekly ...	Abdul Latif, Muhammadan; age 23 years.	200
160	"Sabuj Patra" (P) ...	Calcutta ..	Monthly ...	Pramatha Nath Chaudhuri, Brahmin; age about 40 years.	500
161	"Sadhak" (P) ...	Nadia ...	Do. ...	Satis Chandra Viswas, Hindu, Kaivarta; age 32 years.	200
162	"Sahitya" (P) ...	Calcutta ...	Do. ...	Suresh Chandra Samajpati; age about 46 years.	3,000
163	"Sahitya Parisad Patrika" (P) ...	Do ...	Quarterly ...	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste; age 49 years.	1,800
164	"Sahitya Sanghita" (P) ...	Do ...	Monthly ...	Shyama Charan Kaviratna, Brahmin; age 60 years.	500
165	"Sahitya Samvad" (P) ...	Howrah ...	Do. ...	Pramatho Nath Sanyal, Hindu, Brahmin; age 34 years.	3,000
166	"Saji" (P) ...	Calcutta ...	Do. ...	Kahetra Mohan Gupta ...	300
167	"Samaj" (P) ...	Do ...	Do. ...	Radha Govinda Nath ...	700
168	"Samaj Bandhu" (P) ...	Do ...	Do. ...	Adhar Chandra Das ...	450
169	"Samaj Chitra" (P) ...	Dacca ...	Do. ...	Satis Chandra Roy ...	300
170	"Samay" (N) ...	Calcutta ...	Weekly ...	Jnanendra Nath Das, Brahmo; age 60 years.	700
171	"Sammilani" (P) ...	Do ...	Quarterly ...	Kunja Behari Das, a barber by caste.	200

N. B.—(N) stands for newspapers and (P) stands for periodicals.

Circulation

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
172	"Sammilani" (N)	Calcutta ...	Fortnightly	Kali Mohan Bose, Brahmo; age about 41 years.	300
173	"Sammilani" (P)	Do. ...	Monthly	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 46 years.	400
174	"Sandes" (P)	Do. ...	Do.	Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	300
175	"Sanjivani" (N)	Do. ...	Weekly	Sivanath Sastri, M.A., and others	6,000
176	"Sankalpa" (P)	Do. ...	Monthly	Amulya Chandra Ghosh, Kayastha; age about 34 years.	2,000
177	"Sansodhini" (N)	Chittagong	Weekly	Kasi Chandra Das Gupta, Brahmo; age about 50 years.	400
178	"Santi" (P)	Bikrampur	Monthly	Sachipati Chatterji, Brahmin	500
179	"Saswati" (P)	Calcutta ...	Do.	Nikhil Nath Roy, Kayastha; age 49 years.	500
180	"Sahsar Suhrid" (P)	Do. ...	Do.	Sarat Chandra Dev, Kayastha; age 49 years.	400
181	"Sebak" (P)	Dacca ...	Do.	Rajani Kanta Guha, Brahmo; age 44 years.	300
182	"Schapati" (P)	Calcutta ...	Do.	Revd. W. Carey; age 57 years	300
183	"Serampure" (N)	Serampore	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha; age 34 years.	400
184	"Sisu" (P)	Calcutta ...	Monthly	Baradakanta Majumdar, Hindu, Kayastha; age 39 years.	400
185	"Saurabha"	Dacca ...	Do.	Kedar Nath Majumdar	1,000
186	"Siksha-o-Swasthya" (P)	Calcutta ...	Do.	Atul Chandra Sen, M.A., B.L., Baidya; age 39 years.	300
187	"Sikshak" (P)	Barisal	Do.	Revd. W. Carey; age 56 years	125
188	"Siksha Prachar" (P)	Mymensingh	Do.	Maulvi Moslemuddin Khan Chowdhury; age 36 years.	1,300
189	"Siksha Samachar" (N)	Dacca ...	Weekly	Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
190	"Silpa-o-Sahitya" (P)	Calcutta ...	Monthly	Manmatha Nath Chakravarti	500
191	"Snehamayi" (P)	Dacca ...	Do.	Revd. A. L. Sarkar	700
192	"Sopan" (P)	Do. ...	Do.	Hemendra Nath Datta, Brahmo; age 37 years.	250
193	"Sri Nityananda Sebak" (P)	Murshidabad	Do.	Avinash Chandra Kavyatirtha, Brahmin; age 46 years.	400
194	"Sri Boishnav Dharma Prachar" (P).	Bardwan	Do.	Krishna Behari Goswami	300
195	"Sri Sri Vaishnava Sangini" (P).	Calcutta ...	Do.	Madhusudan Das Adhikari, Vaishnav; age 31 years.	600
196	"Sri Sri Vishnu Priya-o-Ananda Basar Patrika" (N).	Do. ...	Weekly	Rasik Mohan Chakravati, Brahmin; age 53 years.	16,000
197	"Subarna-banik" (N)	Do.	Do.	Kiran Gopal Sinha, Hindu, Subarna-banik; age 30 years.	1,000
198	"Suhrid" (N)	Bakerganj	Fortnightly	Rama Charan Pal, Hindu, Kayastha	...
199	"Sumati" (P)	Dacca ...	Monthly	Purna Chandra Ghosh, Kayastha; age 40 years.	431
200	"Surhid" (P)	Calcutta ...	Do.	Jotindra Mohan Gupta, B.L., Hindu, Baidya; age 37 years.	300
201	"Suprabhat" (P)	Do. ...	Do.	Sm. Kumudini Mitra, Brahmo; age 30 years.	300

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
303	"Suraj" (N) ...	Pabna ...	Weekly	Kishori Mohan Roy, Hindu, Kayastha; age 39 years.	500
308	"Suhrit" (P) ...	Calcutta ...	Monthly	Hari Pada Das, B.A., Brahmo; age 30 years.	300
304	"Sarabhi" (P) ...	Contai ...	Do.	Baranashi Banerji, Hindu, Brahmin; age 45 years.	300
305	"Swarnakar Bandhav" (P) ...	Calcutta ...	Do.	Nagendra Nath Shee, M.A., goldsmith by caste; age 41 years.	500
306	"Swastha Samachar" (P) ...	Do. ...	Do.	Dr. Kartic Chandra Bose, M.B. ...	4,500
307	"Tambuli Patrika" (P) ...	Do. ...	Do.	Rajendra Nath Som, Tambuli; age 33 years.	600
308	"Tambuli Samaj" (P) ...	Do. ...	Do.	Rajkristo Paul and others, Hindu, Tambuli; age 35 years.	300
309	Tapaban (P) ...	Do. ...	Do.	Sama Charan Sarkar, Hindu, Kayastha; age 40 years.	700
310	"Tattwa Kamudi" (P) ...	Do. ...	Fortnightly	Lalit Mohan Das, M.A., Brahmo; age 40 years.	500
311	"Tattwa Manjari" ...	Do. ...	Monthly	Kali Charan Basu; age about 41 years	600
312	"Tattwa-bodhini Patrika" ...	Do. ...	Do.	Rabindra Nath Tagore, Brahmo; age 52 years.	300
313	"Theatre" (N) ...	Calcutta ...	Weekly	Moni Lal Banerji, Brahmin; age about 30 years.	10,000
314	"Toshini" (P) ...	Dacca ...	Monthly	Anukul Chandra Gupta, Sastri; age 43 years.	1,350
315	"Trade Gazette" (P) ...	Calcutta ...	Do.	Kamal Hari Mukherji ...	900 to 1,000
316	"Triveni" (P) ...	Basirhat ...	Do.	Satis Chandra Chakravarti, Brahmin; age 40 years.	200
317	"Tripura Hitaishi" (N) ...	Cumilla ...	Weekly	Afasuddin Ahmed (P) ...	1,000
318	"Uchchhata" (P) ...	Calcutta ...	Monthly	Bhabataran Basu, Hindu, Kayastha; age 33 years.	150
319	"Udbodhana" (P) ...	Do. ...	Do.	Swami Saradananda ...	1,500
320	"United Trade Gazette" (P) ...	Do. ...	Do.	Narayan Krishna Goswami, Brahmin; age 45 years.	3,000 to 10,000
321	"Upasana" (P) ...	Murshidabad ...	Do.	Jajneswar Banerji, Hindu, Brahmin; age 55 years.	300
322	"Utsav" (P) ...	Calcutta ...	Do.	Ramdayal Majumdar, M.A., and others	100
323	"Yamuna" (P) ...	Do. ...	Do.	Phanindra Nath Pal, B.A., Kayastha; age 30 years.	900
324	"Vartavaha" (N) ...	Ranaghat ...	Weekly	Girija Nath Mukherji, Hindu, Brahmin; age 44 years.	400
325	"Vasudha" (P) ...	Calcutta ...	Monthly	Banku Behari Dhar, Baidya ...	500
326	"Vijaya" (P) ...	Do. ...	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha; age 53 years.	700
327	"Viswadut" (N) ...	Howrah ...	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	2,000
328	"Viswavarta" (N) ...	Dacca ...	Do.	Abinas Chandra Gupta, Vaidya; age 37 years.	1,000
329	"Yogi Sakha" (P) ...	Calcutta ...	Monthly	Adhar Chandra Nath, Yogi; age 50 years.	750
330	"Yubak" (P) ...	Santipur ...	Do.	Yogananda Pramanick, Brahmo; age 39 years.	300

N. B.—(N) stands for newspapers and (P) stands for periodicals.

Circulation.	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
		<i>English-Bengali.</i>				
500	231	"Ananda Mohan College Magazine." (P)	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
300	232	"Bangavasi College Magazine" (P)	Calcutta	Do.	G. C. Basu	600
300	233	"Dacca College Magazine" (P)	Dacca	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	610
500	234	"Dacca Gazette" (N)	Do.	Weekly	Satya Bhushan Dutt Roy, Baidya; age 47 years.	500
4,500	235	"Dacca Review" (P)	Do.	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200
600	236	"Fratern"	Calcutta	Quarterly	Rev. W. E. S. Holland	200
300	237	"Jagannath College Magazine." (P)	Do.	Monthly	Rai Lalit Mohan Chatterji, Bahadur, Brahmo.	900
700	238	"Rajshahi College Magazine" (P)	Dacca	Quarterly	Board of Professors, Rajshahi College	300
500	239	"Rangpur Dikprokash" (N)	Rangpur	Weekly	Jyotish Chandra Majumdar, Brahmin; age 36 years.	300
600	240	"Sawjaya" (N)	Faridpur	Do.	Rama Nath Ghosh, Hindu, Kayastha; age about 41 years.	500
300	241	"Scottish Churches College Magazine." (P)	Calcutta	Five issues in the year.	Rev. J. Watt, M.A., and S. C. Ray	1,300
10,000	242	"Tippera Guide" (N)	Comilla	Weekly	Rajani Kanta Gupta, Hindu, Vaidya; age 49 years.	500
1,350		<i>Garo.</i>				
0 to 1,000	243	"Achikni Bibeng" (P)	Calcutta	Monthly	E. G. Phillips	550
	244	"Phring Phring" (P)	Do.	Do.	D. McDonald	400
1,000	245	"Agraval"	Do.	Do.	Chuni Lal Agarwalla	300
150		<i>Hindi.</i>				
1,500	246	"Bharat Mitra" (N)	Calcutta	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin; age 40 years.	2,000
3,000 to 10,000	247	"Bir Bharat" (N)	Do.	Do.	Pandit Ramananda Dobey, Hindu, Brahmin; age 31 years.	1,500
300	248	Calcutta Samachar (N)	Do.	Do.	Radha Kishen Misser; Hindu, Brahmin; age about 40 years.	2,000
100	249	"Chota Nagpur Dui Patrika" (P)	Ranchi	Monthly	Rev. E. H. Whitley, Christian	450
900	250	"Dainik Bharat Mitra" (N)	Calcutta	Daily	Babu Ram Parat Kar, Hindu, Kshatriya; age 28 years.	800
400	251	"Daragar Daptar" (P)	Do.	Monthly	Ram Lal Burmen, Hindu, Kshatriya; age 28 years.	800
500	252	"Hindi Vangabasi" (N)	Do.	Weekly	Harikissan Joahar, Hindu, Kshatriya; age 38 years.	5,500
700	253	"Jaina Sidhanta Bhaaskar" (P)	Do.	Monthly	Padmaraj Jaina, Hindu, Jain; age about 40 years.	
2,000	254	"Manoranjan" (P)	Do.	Do.	Ishwari Prosad Sharma, Hindu, Brahmin; age 61 years.	500
1,000	255	"Ratnakar" (P)	Do.	Do.	Hari Kissen Joahar, Hindu, Kshatriya; age 28 years.	1,000
750	256	"Sevak" (P)	Do.	Do.	Nawab Zedik Lal, Brahmin; age 31 years.	500
300		<i>Parvatis.</i>				
	257	"Gurkha Khabar Kogot" (P)	Darjeeling	Monthly	Rev. G. P. Pradhun, Christian; age 61 years.	400

N. B.—(N) stands for newspapers and (P) stands for periodicals.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
258	<i>Persian.</i> "Hablul-Matin" (N)	Calcutta	Weekly	Saiyid Jelaluddin, Muhammadan; age 63 years.	1,000
259	<i>Poly-lingual.</i> "Printers' Provider" (P)	Calcutta	Monthly	S. T. Jones	500
260	"Sadhu Samvād" (P)	Howrah	Do.	Nilananda Chatterji, M.A.; age 30 years.	350
261	<i>Sanskrit.</i> "Vidyodaya" (P)	Calcutta	Monthly	Bhaba Bibhuti Bidya Bhushan, M.A., Hindu, Brahmin; age 32 years.	500
262	<i>Bengali-Sanskrit.</i> "Aryya Prabha" (P)	Chittagong	Monthly	Kunja Behari Tarkasiddhanta, Brahmin.	500
263	"Hindu Patrika" (P)	Jessore	Do.	Rai Yudu Nath Mansandar Bahader, Barujibi; age 61 years.	340
264	"Sri Vaisknavya Sevika" (P)	Calcutta	Do.	Mari Mohan Das Thakur	400
265	<i>Urdu.</i> "Al-Hilal" (N)	Calcutta	Weekly	Maulana Abul Kalam Asad, Muhammadan; age 32 years.	3,000
266	Do. (N)	Do.	Daily	Maulana Abdul Kalam Asad, Muhammadan; age 32 years.	500
267	"Resalat" (N)	Do.	Do.	Maulvi Golam Hossain; age about 30 years.	300
268	"Resalat" (P)	Do.	Monthly	Maulvi Golam Hossain, Muhammadan; age about 30 years.	400
269	"Tandrent" (P)	Do.	Do.	Dr. Kartic Chandra Bose, Hindu, Kayastha; age 43 years.	500
270	"Negaro Bazm" (P)	Do.	Do.	Muhammad Sayed Hossan Askari, M.A., age 26 years, and another.	
271	<i>Urdu.</i> "Prachar" (P)	Calcutta	Monthly	Radha Charan Das	500
272	"Utkal Varta"	Do.	Weekly	Mani Lal Moharana, Karmakar by caste; age about 50 years.	300

N. S. — (N) stands for newspapers and (P) stands for periodicals.

Additions to, and alterations in, the list of Indian Newspapers as it stood on 1st October 1914.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Safir" (N) ...	Calcutta ...	Daily ...	.....	.....
2	"Bisquat" (N)*... /	Do. ...	Do. ...	.....	.....
3	"Hablul Matin" (Bengali) (N)	Do. ..	Do. ...	.....	.....

No. 261, "Al-Hilal" (N) (Daily), suspended.

* Suspended.

Form of Publication	Where Published	Language	Name, rank and age of author	Illustrations
...
...
...
...

I.—FOREIGN POLITICS.

1. The *Bir Bharat* [Calcutta] of the 15th December says that since the time Italy recalled her Ambassadors from London, Paris and Petrograd, much anxiety has been felt

Italy—what she will do. about her attitude in the war. The policy of Italy at present does not seem to be favourable to the Allies as in its earlier stages. She is at the present moment secretly allowing articles of merchandise to pass through her ports into Germany.

Italy is at the present moment occupying a unique position in Europe. She is at the present moment the dictator of Europe. It lies in her power to turn the balance in favour of either party. But she has up to this time kept aloof and is looking with perfect indifference at the river of blood flowing by.

If Italy throws in her lot with the Allies the war will soon come to an end. The world is breathlessly watching Italy to see what part she plays in the present war.

2. The *Resalat* [Calcutta] of the 20th December surmises that Italy is going to side with the Allies in this war. It says that this is evident from the fact that Italians are leaving Constantinople. In this connection it approvingly quotes the opinion expressed by the *Englishman* regarding the attitude of Italy in one of its recent issues.

3. To the *Dainik Basumati* [Calcutta] of the 21st December the conduct of Italy seems to be all a mystery. The Ambassadors summoned from London, Paris and Petrograd three weeks ago have not yet been sent back, nor is there anything to show whether they will be sent back at all. The little misunderstanding which Italy recently had with Turkey gave the world to hope that she would join the Allies, but so far she has not done so. According to Mr. C. M. Trevelyan, who is recognised as an authority on Italian affairs, Italy is doing more good to the Allies by remaining neutral. For it is her neutrality which first has not made it necessary for France to guard her Alpine frontiers so that she (France) can turn all her energies to the protection of Paris, and, secondly, compelled Austria to keep a portion of her troops at Trieste and the Trentino. The paper fully endorses the opinion expressed by Mr. Trevelyan in his article in the *Daily Chronicle* regarding the reasons for Italy's present conduct.

4. The *Dainik Bharat Mitra* [Calcutta] of the 17th December says that the complicity of the Khedive of Egypt with the Germans makes it now probable that he and his family will be debarred from the succession to the throne of Egypt. Though the Khedive is nominally a protégé of the Sultan, and Egypt a protectorate of Turkey, the real rulers are the British. It is highly gratifying that the Egyptians have in a body proved their loyalty to the British in spite of the rebellion of their ruler. The reason why martial law was proclaimed in Egypt by the British after the declaration of war is now clear. Taking of such precautions was a necessity in the face of these conspiracies. Now what arrangements will be made after this for the administration of Egypt is a matter for great concern. To speak the truth the Khedive has abdicated his rights to the throne. He cannot expect any compassion being shown to him after his taking up arms against the British. For this he ought to thank the German conspirators and the young Turks and bewail his lot.

Under the circumstances it would be highly satisfactory if England takes up the burden of administration, because under British rule Egypt will attain to that peace and prosperity which she has never enjoyed before. This change will be welcomed by the Moslems themselves. If there is any discontent in Egypt itself, the British will be quite equal to the task of removing it.

BIR BHARAT.
Dec. 15th, 1914.

RESALAT.
Dec. 20th, 1914.

DAINIK BASUMATI,
Dec. 21st, 1914.

DAINIK BHARAT
MITRA.
Dec. 17th, 1914.

BANGAVASI,
Dec. 19th, 1914.

5. The *Bangavasi* [Calcutta] of the 19th December writes that the fact that the Khedive of Egypt has not yet returned from Constantinople shows that he is hatching some plot with Germany. If that be so, he can never hope to come to Egypt again. He was only the nominal ruler of the country, the real power of government being in the hands of Great Britain, whose administration is looked upon with favour by the local Arab subjects. Whatever may happen to Egypt, there is no doubt that there will be great changes in the map of the world after the war.

The Khedive of Egypt.

DAINIK BHARAT
MITRA,
Dec. 20th, 1914.

6. The *Dainik Bharat Mitra* [Calcutta] of the 20th December says:—
Though it has not yet transpired how the administration of Egypt will be carried on, yet there is no doubt about this, that the Egyptians will not suffer any hardships under Colonel MacMahon's régime. Administrative problems will probably be settled after the war. At that time Indian Musalmans would be able to get for the Egyptians many administrative rights by making representations to Government. It is to be hoped that the Egyptians will not create any disturbance during the war. For this the British Government will be glad to grant them many rights. Egyptians should understand that they are the subjects of His Majesty King George, and should therefore, like Indian Musalmans, discharge all the duties incumbent on loyal subjects.

New régime in Egypt.

HABUL MATIN
(daily Bengali edition),
Dec. 21st, 1914.

7. The *Hablul Matin* (daily Bengali edition) [Calcutta] of the 21st December writes:—
"The new Sultan of Egypt." The uncle of the Khedive of Egypt has been placed on the throne as the Sultan of that country which will now be under the protectorate of Great Britain. All this has been done with the consent of France. The Acting High Commissioner of Egypt has told the new Sultan in a letter that the Khedive had been proved to have been plotting with England's enemies, and that neither he (the Khedive) nor the Sultan of Turkey will henceforth have any right over Egypt. The British Government consider themselves justly entitled to the rights which they obtained from the Khedive thirty years ago and have been exercising over the people of Egypt ever since. They will now faithfully do their duty as the protectors of Egypt and have placed a member of the Khedive's family in charge of its administration. Great Britain has thus taken upon herself the responsible task of defending Egypt against her enemies. A representative of the British Government will be quartered at Cairo who will look after all questions between Egypt and Great Britain and between Egypt and other foreign countries. Great Britain will now take a special interest in internal reforms in Egypt and show every regard for the religion of her (Egypt's) people.

PERSIAN EDITION OF
THE HABUL MATIN,
Dec. 21st, 1914.

8. The Persian edition of the *Hablul Matin* [Calcutta] of the 21st December reviews the war, as usual, in an article entitled "The War of Ten Armies," in the course of which it remarks that as the reply given by the British Admiralty to Japan's message of congratulation indicates, the brilliant victory of the English navy in the Atlantic has been possible through the help of Japan.

Regarding the proclamation of a Protectorate in Egypt and the replacement of the Khedivate by the Sultanate, the paper thinks that the action of the statesmen of England has been rather hasty and wrong. It is of opinion that these changes may possibly tend to create feelings of hatred among the Moslems of Egypt, especially when there is the danger of the rival nations misinterpreting the action of the British Government. It says: "Egypt was informally a Protectorate since the landing of the British forces there. Only a tribute was annually paid to the Ottoman Government. And undoubtedly at this time of war the payment of that tribute could be stopped without deposing the Khedive. And even supposing that the late Khedive was allied with the Ottomans and the Germans, he could do no harm in view of the influence the English have in Egypt. If he is popular among the natives of Egypt, this announcement may stimulate their feelings more than ever."

DAINIK CHANDRIKA,
Dec. 21st, 1914.

9. The *Dainik Chandrika* [Calcutta] of the 21st December says:—
The Khedivate in Egypt is now replaced by the Sultanate. Prince Hussain, uncle of the late

The Protectorate in Egypt.

Khedive Abbas, will sit on the throne of Egypt with the title of Sultan Hussain, and the English will govern the kingdom from behind his back. Alas! in no country has there ever been a dearth of Sikhandis* or cat's-paws. The English have been governing Egypt for the last thirty years; they will now assume the direct government of the country. This arrangement will redound to the benefit of the Egyptians; it will do good to ourselves also.

* The reference is to the story of the *Mahabharata*. Sikhandi was a son of King Drupada. He was a eunuch. Arjuna, when fighting with Bhishma, placed Sikhandi in front of him, whereupon Bhishma, who had taken a vow to cease fighting when he saw a eunuch, threw away his weapons and so Arjuna was able to kill him.

10. The *Dainik Basumati* [Calcutta] of the 22nd December writes that the war has resulted in bringing Egypt wholly under British control and freeing her from

Sultan of Egypt.

Turkey's suzerainty. The Khedive has now expiated his misconduct towards Arabi. Turkey's suzerainty over Egypt was always recognised by the English in the past, but Turkey has now joined the war against the Allies, and thereby sealed her own doom. The loss of Egypt marks only the beginning of the end of Turkey's political existence. The Khedive, placing himself under the orders of the Sultan, ranged himself against the Allies, and hence the English decided to abolish the Khedivate and give Egypt a new Sultan under their own direct protection. English interference in Egyptian affairs began owing to the extravagance of the Khedive Ismail, who contracted heavy debts on the security of the Egyptian Government revenues. It was to secure the interest on these debts that the creditor nations, principally England, first began interesting themselves in Egyptian administration, and in course of time occasional interference was turned into permanent authority. During the last few years Turkish authority in Egypt gradually waned and England practically ruled the country, and she must continue doing so in order to secure the safety of the Suez Canal and the interests of the bond-holders.

11. The *Dainik Bharat Mitra* [Calcutta] of the 22nd December says that Turkish suzerainty over Egypt is now over. A new Sultan has been installed in the place of the deposed Khedive, Abbas Hilmi, and Egypt

End of Turkish suzerainty over Egypt.

has been declared to be a British Protectorate. The new changes will do good to Egypt. They have ended the anomalous character of the Egyptian constitution, and Egypt has now become a thoroughly British Province. The new Sultan will have similar privileges to those enjoyed by the rulers of the Native States in India.

The late Khedive's relations with the British Government were not good from the very start. He did not entertain kindly feelings towards the British. By conspiring with Turkey he has brought about the misfortune which has befallen him.

Regarding the payment of Turkish debts by Egypt, the paper says: "Why should it pay these debts when it has no connection with Turkey any longer?"

12. The *Dainik Chandrika* [Calcutta] of the 21st December describes how Turkey was duped by Germany into this war against England. The paper is grieved to think of the future of Turkey. When fortune is against a man he will be ruined even though he be innocent.

Hostility of Turkey towards the English.

13. The Persian edition of the *Hablul Matin* [Calcutta] of the 21st December, commenting on the position of Persia in the present war, observes that she has two grave dangers before her: first, the belligerent Powers

Persia and the present war.

may try to violate her neutrality whenever their respective interests may require it; and secondly, the victory of any one of her neighbours over another in the present circumstances may be prejudicial to her interests. It, therefore, suggests that Persia should at this opportune moment hasten to collect her resources, and remarks that the excuse that the finances of the State do not permit the collection of resources cannot be regarded as a strong one. It observes that as the Ottomans, the Russians and others have obtained aid from their respective nations by compulsion for the needs of the mobilisation of troops, Persia also should mobilise her troops and distribute them over her

DAINIK BASUMATI,
Dec. 22nd, 1914.

DAINIK BHARAT
MITRA,
Dec. 22nd, 1914.

DAINIK CHANDRIKA,
Dec. 21st, 1914.

PERSIAN EDITION OF
THE HABUL MATIN
Dec. 21st, 1914.

frontiers by all possible means, so that she may be able to guard her neutrality and sovereignty. It believes that even if Persia keeps ready her tribal troops on her frontiers, she may be able to guard her neutrality as also to ward off any danger that may threaten her when peace is concluded among the belligerent Powers. The paper also suggests that Persia should, with full appreciation of the price and value of her neutrality, secure help in money and munitions from the Power to whom her neutrality is advantageous, or she should borrow some money from America and spend the same on the collection of resources. It thinks that when the Persian nation believes that Persia seeks aid for the protection of her neutrality and her sovereignty, it will never withhold monetary help from her.

II.—HOME ADMINISTRATION.

(a)—Police.

CALCUTTA SAMACHAR,
Dec. 17th, 1914.

14. The *Calcutta Samachar* [Calcutta] of the 17th December publishes an open letter signed by Parmeshdas to Lamechu and Makhanlal Lamechu, of No. 77, Burtolla Street, Calcutta, in which Lord Hardinge is requested to interest himself in the case of one Arjunlal Sethi, B.A., a learned member of the Jain community. Arjuna was arrested on suspicion in the Arrah Temple murder case, and subsequently in the Delhi conspiracy case, and afterwards sent to Jaipur to undergo trial there. And although nothing incriminating has been found against him, he is still in custody. This is a fact which is regrettable in the eyes of the petitioners. It is suggested that there is some deep mystery at the bottom of the whole affair.

In conclusion it is prayed that the innocence or guilt of this man should be clearly proved, and punishment meted out to him if he is found guilty.

By taking up the case, His Excellency the Viceroy will earn the gratitude of his Jain subjects, numbering about 14 lakhs.

SAMAY,
Dec. 18th, 1914.

15. The *Samay* [Calcutta] of the 18th December writes that not all the Sikhs arrested in connection with the Budge Budge riot have been released. Their continued detention is giving rise to a crop of rumours. Let them be promptly released or let Government bring them before a Court soon. There should be no dilatoriness in such a serious case.

BANGAVASI,
Dec. 19th, 1914.

16. The *Bangavasi* [Calcutta] of the 19th December cannot understand why the two Sindhi boys who were arrested along with the Sikh passengers of the *Komagata Maru* have not been released yet, although the enquiry held into the Budge Budge affair is over. If there be anything against the two young men the Government ought to say so plainly, for the more the matter is agitated over the more will public opinion be perverted.

(b)—Working of the Courts.

KHULNAVASI,
Dec. 5th, 1914.

17. The *Khulnavasi* [Khulna] of the 5th December has the following:—
The curtain has at last dropped on the mysterious drama of police high-handedness at Kalia. Thanks to the judgment of Mr. S. B. Bhattacharyya, Sub-Deputy Magistrate, Babu Sailes Chandra Mittra, the senior Daroga of Kalia thana, now at last is proved to be a moon without a stain. On the 3rd December last the Sub-Deputy Babu issued a lengthy judgment, acquitting Sailes Daroga even on the petty charge which he had framed against him. Of course the Sub-Deputy Babu in his judgment has stated only his own conclusions after hearing the evidence and the arguments of pleaders. We have nothing to say to that. But had there been any appeal or motion in this case, people would have understood what sort of a judgment

has been delivered in this case. But there is no appeal or motion permitted under the law in cases of this nature, so this judgment of the Sub-Deputy Babu is not going to be upset.

On the sacred night of the last *Dol Purnima* day certain deeds were done at Kalia by Babu Sailes Chandra Mitra, the senior local Daroga, and a body of his supporters, that gave rise to a number of cases. The incidents which took place on that occasion were recorded in the *Khulnavasi* of the 28th March last in the letter of an eye-witness. We shall on the present occasion publish a *résumé* of the occurrences:—

There was a dispute between Babu Parbati Nath Das and Babu Rasik Lal Das Gupta of Chhota Kalia over the erection of a latrine. At Rasik Babu's request, Sailes Babu despatched two constables (on the night of the 12th March) to the place. The very same night there were high words and blows exchanged in the presence of the two constables between three sons of Rasik Babu on the one hand and Babu Parbati Nath Das and his three sons on the other. As a result, Parbati Nath fell down in a swoon on the spot. Hearing the noise, many of the villagers appeared on the scene and seeing two constables present with Parbati lying in a faint, they became intensely agitated and some of them, probably imagining that the constables were perhaps guilty of having reduced Parbati to that predicament, began to abuse them and also struck them once or twice.

After this Parbati was conveyed to his home and his wife began to tend him.

A short while after, Sailes Babu (Daroga), accompanied by the Chota Daroga, Seraj-ul-Islam, and 8 or 10 constables and chaukidars, came up to Parbati Das's house excitedly, abusing and assaulting *en route* all the people they happened to come across. Arrived there, he indulged in obscene language directed against both the men and the ladies and entering the room where Parbati lay, ordered him to be dragged out. The constables dragged him out on to the courtyard where he was thrashed by them. One constable struck at the feet of Parbati's wife with a *lathi*. Finding the Daroga behave in this mad fashion and hearing him issue directions for the women to be dragged out and insulted, one of Parbati's sons, accompanied by a sister, fled to the *dalan* of Basanta Kumar Das Gupta's house. The Daroga coming to know of this, forthwith raided Basanta Babu's house and ordered the door of his *dalan* to be broken open and the women to be dragged out. The constables dealt some blows at the door and broke some of the panels, and when the door was thrown open, they struck with a *lathi* Babu Sachindra Kumar Das Gupta, M.A., Assistant Accountant-General, Bengal, a son of Basanta Babu, thereby severely wounding him on the lip, and smashing a lantern he was carrying.

Later on, the daroga and his party proceeded towards the house of Babu Bihari Lal Das Gupta and struck at and poked into the mat walls of his house and thence passed on to the house of Babu Asutosh Chakrabarti, (pleader of Narail), whence they brought away under arrest Khagendra (*alias* Kharu) Dutt and where they also struck with *lathis* Kharu's mother. On their way back thence, they entered the compound of Babu Rasik Lal Sen (Deputy Magistrate, Barisal) and began indulging in obscene abuse. When they were returning thence to the thana, at the invitation of Babu Nagendra Chandra Sen B.L., and his brother, Babu Mahendra Lal Sen, B.L., they entered their outer apartment, leaving the constables outside, and asked for a fan and some water to drink. There was a large number of gentlemen present there at the time. At this moment, Parbati Das's son came up there and spoke all about the high-handedness of the police and of the lamentable pass to which Parbati Das had been reduced. Ashu Chakrabarti (pleader), addressing Sailes Babu, asked: "Are you policemen or dacoits? Why did you commit such high-handedness in my house? Why did you bring away Kharu Dutt from my house under arrest?" Kharu Dutt's mother also arrived weeping on the scene at this stage, and showed where she had been hurt. Nagendra Babu and others asked Sailes Babu what all these meant. The Daroga Babu replied saying that he had lost his head. He then directed that Kharu should be released.

Later Nagendra Babu and the others accompanied by the two Darogas went towards Parbati Das's house. They inspected the condition of Basanta

Babu's house, the damaged door, the hurt which Sachin Babu had received and came back and sat in Basanta Babu's *nat-mandir* till 3 o'clock at night engaged in arranging about medical aid for Parbati Babu and talking about a timely settlement.

As a result of this act of high-handedness, Parbati Das was done to death. The men sent up by the police as accused in this murder case were acquitted by the Sessions Judge of Jessore for want of evidence.

In connection with these acts of high-handedness, Babu Rasik Lal Sen, Deputy Magistrate, Barisal, instituted a suit for damages for Rs. 3,000 against Sailes Babu, Daroga, in the court of the Sub-Judge of Khulna, but he withdrew the case, without claiming any costs from Sailes Babu, on the latter having tendered an unqualified apology.

Radhagir Gossain, one of the constables despatched to the scene of the trouble, instituted on behalf of the police a criminal suit against Basanta Kumar Das Gupta and others for wrongful confinement and assault. M. Abul Muhammad, a Deputy Magistrate here, tried this case and he discharged the accused, holding the deposition and the petition of the complainant to be utterly impossible and unworthy of credence. The complainant thereupon made a motion before the Sessions Judge here, who, after hearing what both sides had to say and looking into the police evidence, upheld the judgment of the lower court.

Then as regards the last case now under consideration. In this case, Basanta Kumar Das Gupta complained against senior Daroga Sailes Chandra Mittra for having broken open the door of the *dalan* of his house, abused him and so forth. A good many men of eminence and respectability gave evidence in this case on behalf of Basanta Babu and against Sailes Babu.

Babu Kunja Bihari Mukherji, the Government pleader, arguing on behalf of the defence said that Daroga Sailes Babu, apprehending the likelihood of a breach of the peace over this latrine, despatched two constables of Kalia thana, Radhagir Gosain and Abdul Jabbar, to the scene to preserve the peace. Receiving a report to the effect that Basanta Kumar Das and others had placed one of these constables, Radhagir, under unlawful confinement and assaulted him he went up in force and breaking open the door of Basanta Babu's *dalan*, rescued the constable; and while waiting in a room in the outer apartments of Ram Acharyya, he took down Radhagir's deposition on a blank sheet of paper and arrested Basanta Kumar Das Gupta and Bihari Lal Das Gupta, and after a few minutes released them on Ram Acharyya standing security for them. If Sailes Babu had broken open the door of the *dalan*, he had done so only in the discharge of his duty, and not capriciously or with any evil intent or from *zid*; so he was free from blame in the eye of the law.

The allegation of the prosecution was that Daroga Sailes Babu did not, when he despatched two constables, do so for the preservation of the public peace. He did so only to help Rasik Babu, and his action, far from helping in preserving the peace, only led to a breach of it. Radhagir constable was never placed under wrongful confinement anywhere by anybody. When the Daroga broke the door open, there was no constable inside that room. Radhagir and Abdul Jabbar were both accompanying the Daroga Babu and his party. Radhagir's deposition and the story of the arrest of Basanta Babu and Behari Babu by Sailesh Daroga were false; these were all later concoctions in order to justify the unlawful acts of the accused.

The statements of the prosecution were confirmed by the evidence of many highly educated and respectable witnesses.

The statements of the defence also were supported by junior Daroga Serajul Islam and the said two constables despatched to the scene of the trouble.

The point now is which of the masses of evidence respectively tendered on either side is more worthy of credence? In the case instituted by constable Radhagir against Basanta Kumar Das Gupta and others for assault and wrongful confinement, he produced, in addition to the police witnesses produced in the case under discussion, two others, Sailes Daroga himself and one Ramlal Acharyya. The police also included the names of Dafadar Aditya Pal and Mangal Thakur in the list of witnesses mentioned in the original

deposition, but did not later on produce them in Court. Thereupon M. Abul Muhammad, the trying Deputy Magistrate, summoned them on his own initiative and took down their deposition. Ram Lal Acharyya denied the story of Radhagir's deposition having been taken in his house and of Basanta and Behari Babus having been arrested and of his having stood bail for them, and he spoke of Radhagir and Abdul Jabbar having had their hands tied together in front (Radhagir and Abdul Jabbar had spoken of their hands having been tied behind their back). Monghul Thakur and Aditya Pal Dafadar, the witnesses called by the Court, wholly supported the statements made by Basanta Babu and his side. M. Abul Muhammad, the trying Magistrate, disbelieved the police story of Radhagir and Abdul Jabbar having been assaulted and of Radhagir having been wrongfully confined in the *dalan*, of Radhagir having been released by the Daroga and his party, of the arrest of Basanta and Behari Babus by Sailes Daroga and of their prompt release on bail, and of his having recorded the deposition of Radhagir on that very night at the house of Ram Acharyya. On the other hand, he believed the evidence of Dafadar Aditya Pal and Mangal Thakur and discharged Basanta Kumar Das Gupta and others, without even framing any charge against them. Subsequently a motion was preferred on behalf of the police to the senior Judge here. The wise Judge, after perusing the papers and hearing what the pleaders had to say on both sides, disbelieved the police story and upheld the judgment of the lower Court.

In the case under discussion, we notice that the statements of all the witnesses whom a veteran Deputy Magistrate like M. Abul Muhammad and our able District Judge held utterly untrustworthy are believed as irrefutable truths by the young Magistrate Mr. S. N. Bhattacharyya, a Sub-Deputy Magistrate who is vested with the powers of only a second class Magistrate. He has also disbelieved the evidence of various highly eminent, respectable and educated witnesses like Babu Mahendra Chandra Sen, B.L., Vakil, High Court; Babu Sibendra Chandra Das, pleader of the Judge's Court here; Babu Behari Lal Das and Babu Asutosh Chakravarty, pleaders of Narail; Babu Nagendra Chandra Sen, B.L., of Kalia, and Babu Sachindranath Das Gupta, M.A., Assistant Accountant-General. The result is that he has dismissed the case and absolved Daroga Sailesh Chandra Mittra of all offence and reproach.

Well, assuming that Daroga Sailes Chandra and his party broke open the door of Basanta Babu's *dalan* only in order to rescue constable Radhagir Gossain despatched to the scene of the trouble, then—

- (1) Why did he at the outset assault and abuse people whom he met while passing along the streets?
- (2) Why did he, instead of going straight to Basanta Babu's house, enter Parbati Babu's house first and cause him, wounded as he was, to be dragged out of his room, and why did he issue orders for the women of the family to be insulted?
- (3) Why, under his orders, was a blow with a *lathi* struck at the feet of Parbati Babu's wife? And, when Basanta Das Gupta's door had been broken open and the constable Radhagir had been rescued, instead of returning to the thana which was only half a mile away,
- (4) why did he go to Behari Lal Das Gupta's house and cause the mat walls of his house to be broken?
- (5) Why did he then make a raid on the house of Asutosh Chakravarty, pleader, and cause Kharu Dutt's mother to be assaulted?
- (6) Why did he carry away Kharu *alias* Khagendra Dutt under arrest?
- (7) On his way back to the thana, why did he enter the compound of the house of Babu Rasik Lal Sen, Deputy Magistrate of Barisal, and hurl abuse at his men and womenfolk indiscriminantly and generally make a row?
- (8) Why did he later enter Nagendra Chandra Sen's parlour on invitation and show signs of repentance?
- (9) Why did he order Kharu Dutt, then in durance, to be set at liberty?

- (10) Instead of proceeding to the thana only half a mile away, why did he go at such a late hour of the night to one of the rooms in the outer apartments of the house of Ram Acharyya and without the cognizance of the proprietor of the house sit there secretly and take down on a piece of ordinary paper the first deposition of Radhagir Gossain?
- (11) Although the Civil Surgeon of Jessore was present there, why did he not get the injuries sustained by Radhagir and Abdul Jabbar examined by him?
- (12) The Surgeon in charge of the Kalia Charitable Dispensary is said to have been the first to examine the injuries alleged to have been sustained by the two constables. Well, why was not he produced as a witness? Had he left British territory?
- (13) Strangest thing of all, why did he file an unqualified apology in the case of damages instituted in the Court of the Sub-Judge here by Babu Rasik Lal Sen, Deputy Magistrate, and thereby avoid the risk of the case being decreed against him?
- (14) Why were Dafadar Aditya Pal and Mangal Thakur first included in the list of witnesses, but not subsequently produced?

The public have not yet had any opportunity for knowing whether these fourteen queries suggested themselves to the Sub-Deputy Magistrate while he was trying the case, and if they did, in what way he answered them. The fact is nobody is satisfied with the result of this case save only the police.

We request our benevolent Bengal Government to go through the papers of this case and hold a sifting inquiry into it anew. It is doubtful if there is any village in the whole of Bengal to compare with Kalia for education and loyalty. If a petty police officer, like Sailes Daroga were so easily to escape the clutches of the law after having committed illegalities amidst such an educated population, then surely the public at large will come to hold the police in dread.

We should like to remind the authorities of yet another thing. This is not the first time that Sailes Daroga has offended. Some years ago, when he was at the Sadar thana of Bongong subdivision, there were criminal charges under two sections made against him by a number of Moslems over a cow belonging to him, and on that occasion Sailes Babu was let off only after paying a fine of Rs. 25 under each section or Rs. 50 in all. A short while before this incident, when he was Daroga of the Manirampore thana of Jessore, we seem to have seen it stated in the *Jasohar* newspaper that he had got entangled in an incident connected with a woman and got the matter settled only after a good deal of effort. If the authorities inquire into these two incidents, they will be able to judge as to the probabilities of Sailes Babu's share of guilt in this Kalia affair.

NAYAK,
Dec. 17th, 1914.

18. The *Nayak* [Calcutta] of the 17th December asks why an eminent Counsel like Mr. B. C. Mitter has been engaged by Government to prosecute the case of Aditya Chandra Datta before the Joint Magistrate of Chittagong for having shot one Satyendra Nath Sen to death on Sadar Ghât Road, at Dacca. Mr. Mitter will presumably charge very heavy fees, not less than Rs. 2,000 per diem. What are these eminent Counsel engaged for in cases like these? Why this training of siege guns to kill a gnat? Are they expected to make up for deficiencies in respect of evidence, or are they engaged simply to convince the public that Government will go on taking strict measures like these in cases of offences of this nature? If there is good evidence against the accused, a common mukhtar ought to be able to conduct the case satisfactorily.

A guilty man should, of course, be punished, but Government should not seek to try and get an innocent man proved guilty. People ordinarily engage the services of eminent Counsel when their case is weak. It does not show impartiality on the part of Government if a man is assumed to be guilty as soon as he is produced before the Court as such. The revelations in the case of Nirmal Kanta show that Government has not at its command the services of men able to appreciate evidence at its true worth. Of course, not all officials are lawyers, but they are all expected to possess common sense. And the

value of evidence is estimated by common sense and not by a trained legal sense. The jurors are but few of them learned in the law, and yet their main work is to judge of the value of the evidence adduced.

19. The *Nayak* [Calcutta] of the 17th December refers to the inconvenience being caused to the litigant public of Tippera because of the boycott of the Court of the local Munsiff, Babu Yogendranath Biswas, by the pleaders. It is said that the Munsiff detained a leading pleader in his Court for a time because he exchanged words with him on a point of law. Difficulty may be easily settled by the use of judicious threats on one side and conciliation on the other.

NAYAK,
Dec. 17th, 1914.

(c)—Jails.

20. The *Samay* [Calcutta] of the 18th December refers to the case of one Nandalal, editor of the *Swaraj*, who was some years ago sentenced by the Courts at Allahabad and Lahore at the same time to transportation for five years. Neither Court stated when its sentence was to begin. Hence it must be assumed that they began together. In other words, when five years have elapsed, the man must be held to have undergone the sentence awarded by either Court. In the present case, however, though five years have elapsed, Nandalal is still in confinement. His father appealed to Government twice on his behalf but received no reply. Will not Government give the case its kind consideration?

SAMAY,
Dec. 18th, 1914.

21. Referring to the question asked in the Bengal Legislative Council by the Hon'ble Babu Upendra Lal Ray regarding separate arrangements for meals for Hindu and Musalman prisoners in jails, the *Bangavasi* [Calcutta] of the 19th December writes that such arrangements should be made without delay, for it would be a sin to wound the religious susceptibilities of convicts.

BANGAVASI,
Dec. 19th, 1914.

22. The *Dainik Basumati* [Calcutta] of the 16th December also expresses a similar opinion.

DAINIK BASUMATI,
Dec. 16th, 1914.

(d)—Education.

23. The *Moslem Hitaishi* [Calcutta] of the 18th December laments the steady decline of vernacular schools during the last three years, although English schools are making good progress. The cause of this is nothing but the growing popularity of English education. The paper, therefore, suggests that English should be taught in upper primary and lower primary schools. This will not mean much additional expenditure, for teachers who have passed only the Matriculation Examination can be easily had for Rs. 17 or Rs. 18 a month, and this can be easily met from the tuition fees which are sure to increase as soon as English education is introduced.

MOSLEM HITAISHI,
Dec. 18th, 1914.

(e)—Local Self-Government and Municipal Administration.

24. The *Dainik Basumati* [Calcutta] of the 21st December is greatly disappointed with the reply given by the Government to the Hon'ble Maharaja Ranjit Singh's question on the prevalence of malaria in Bengal. It may be very difficult to

DAINIK BASUMATI,
Dec. 21st, 1914.

rid the Punjab of malaria, where it is due to the excavation of canals; but it is by no means impossible to drive the scourge away from Bengal by improving her waterways. The paper hopes that the Government will yet see their way to do it.

(g)—*Railways and Communications, including Canals and Irrigation.*

NAYAK,
Dec. 18th, 1914.

25. The *Nayak* [Calcutta] of the 18th December complains of mismanagement in connection with the transport of passengers and goods on the Eastern Bengal State

A railway complaint.

Railway. The officials on this line got a reproof from the Railway Board some time ago, but things have now come to such a pass that mere reprimands are useless. Let the Agent, who is devoid of common sense and extremely arrogant be removed elsewhere. His retention in his present office will bring Government into discredit.

(h)—*General.*

DAINIK CHANDRIKA,
Dec. 16th, 1914.

26. The *Dainik Chandrika* [Calcutta] of the 16th December

"Lord Carmichael's speech."

writes:—

There was a meeting of the Bengal Legislative Council on Monday last, at which Lord Carmichael, our Governor, made some frank and reassuring remarks about the loyalty of the Bengalis and about the suppression of anarchy in Bengal. Six months ago, many European writers tried in various ways to prove that the Bengalis were bitterly anti-English. And it was only the outbreak of war in Europe which promptly cleared us of this reproach. Nevertheless, anarchy is still rampant in Bengal—witness the Musalmanpara bomb outrage. Lord Carmichael said that he felt confident that there was not one among the leaders of Bengal who would not be with Government in any steps that Government found themselves bound to take to protect Bengal from these anarchical outrages. We do not know what means Government will adopt to this end, but we want to know how the members of the Bengal Council are prepared to help Government in this matter. Are they prepared unquestioningly and without reserve to help the executive in this connection? We shall acclaim Lord Carmichael as a semi-divine being who has achieved an impossible task if His Excellency succeeds in inducing any of his Hon'ble Councillors to come forward directly as a supporter of his in the work of his administration. It will not do to drag one into your party with the help of a monthly allowance of Rs. 1,600. What we want is that we subjects shall discharge our duties as such without any temptation being held out to us, that there shall not be any display of mercenary loyalty. Will Lord Carmichael gratify our longing for the display of such a loyalty which is fearless of all consequences?

Regarding this question of the suppression of anarchy, we shall simply refer to one point. If any mischievous, wrong-headed subjects are to be punished, let them be punished straightway. Do not ruin them both in person and property by grinding them down in the mill of the law-courts. Our idea is that anarchy simply gets advertised if the troublesome machinery of the law-courts is brought into play and discontent is aggravated. A perusal of the proceedings of the cases in the courts simply results in unsettling the public mind. Furthermore, it has to be candidly said that the police are lacking in the capacity to get the anarchists punished through the law-courts. The papers of all the political cases from first to last show this. So if a new means is to be devised for the suppression of anarchy, a straight cut must be sought out. Lord Carmichael may be trusted to find out such a means, and His Excellency may count on our full support of it.

His Excellency praised the loyalty of the zemindars of Bengal. His Excellency would appreciate their loyalty fully if he knew all the change

which the status of zamindars has undergone since the days of Lord Cornwallis, if he knew how a constant succession of new laws has robbed them repeatedly of their authority, like plucking the plumage off a bird. Perhaps His Excellency praised the sincerity of the loyalty of the Bengali zamindars because he does know all this. It is the aristocratic zamindar families who have been always leaders of Hindu society in Bengal. It is because they have been allowed to lose this position that anarchy and unrest are now rife in the country. All this trouble has arisen because many of them have been allowed to be unduly swayed by the counsels of the Babus. If Lord Carmichael can keep the zamindars of Bengal under control, he will be able to control the Bengali population as a whole. His speech shows that he has realised this.

His Excellency has held out a hope that the scheme of a Bengali ambulance corps may yet come to something. If His Excellency can gratify our desire to be of some service in the war, he will earn the gratitude of many of us.

As regards the question of finance, His Excellency suggested that Government must practise retrenchment. We cordially agree. But when we find the building of new Delhi and new Bankipur going on, we feel somewhat dismayed. Of course, Lord Carmichael is not responsible for this expenditure, but it is well that he should know our feelings in this matter. We are fortunate in having His Excellency for our ruler, and he deserves all our thanks for the respect he has shown to Bengali public opinion.

27. Discussing Lord Carmichael's recent speech in the Legislative Council, the *Hitavadi* [Calcutta] of the 18th December writes:—

HITAVADI,
Dec. 18th, 1914.

We recognise that Government must practise strict economy, but we hope that this does not mean that work will be postponed in connection with relief of famine or prevention of malarial epidemics. Then, of course, as loyal subjects, we must bear the sacrifices entailed by the war other parts of the Empire. But we hope it will be recognised that while we bear our sacrifices equally with the rest of the Empire, we are fairly entitled to claim that our rights and liberties also should be equal to those enjoyed by the rest of the Empire.

28. The *Nayak* [Calcutta] of the 21st December writes that Lord Carmichael in his recent speech in Council declared that he knew what the result of the war would be. Well, all forecasts of the future must be

NAYAK,
Dec. 21st, 1914.

The necessity of practising rigid economy on the part of Government.

guess-work, and it is not wise to assume that the course of events will take a certain line and shape your policy accordingly. The operations of the Improvement Trust should be suspended now and we would deprecate even any large outlay on sanitary improvement. After all, this war is no trifling war and nobody can calculate with any accuracy what it will cost and how the cost will be apportioned among the different parts of the Empire. It is not possible now to speak about everything frankly. If it were, we could make it clear that this is no time for reckless expenditure. There is no telling whether any new complications may not arise by new states joining the war, and there is the risk of stray German vessels coming out like the *Emden* and interfering with India's foreign trade; moreover, famine and plague in the country itself may entail heavy expenditure on Government. So under these conditions, rigid economy seems to be the only prudent course to adopt. Then, again, this is not the time when the public feeling should be hurt in any way. We are loyal, but there is a limit to human patience. Under the stress of starvation and semi-starvation, and suffering, the people if they do not, indeed, wish ill to Government, may cease to wish well to it. Will that be a desirable consummation? Government evidently imagines that peace can be preserved in the country if only the leading men support Government. But many of these leading men often hold out false hopes to Government in their own interests, and it is not wise to trust too much in their assurances. Making grants for new water-works and conferring political rights may appease the political leaders, but such things will not satisfy the hunger of the poorer middle class. And if the masses are to be kept contented, they must have their stomachs filled.

DAINIK BASUMATI
Dec. 16th, 1914.

29. Referring to His Excellency Lord Carmichael's remarks, in the course of his recent speech in the Bengal Legislative Council, about the share of the cost of the war to be borne by India, the *Dainik Basumati* [Calcutta] of the 16th December says that India will gladly bear a portion of the expenses, though her poverty and the great distress brought on her people by the war will not allow her to shoulder a large share of it. So far as Bengal is concerned, the failure of the jute trade and the destruction of the season's paddy crop have inflicted indescribable suffering on her people. But still, in the present calamity of the British Empire, Bengal will be glad to do what little she can to serve the Raj. The paper is anxious to know what portion of the cost of the war Bengal will have to pay and in what manner.

DAINIK BASUMATI,
Dec. 17th, 1914.

30. The following is taken from an article under the marginally-noted heading which appears in the *Dainik Basumati* [Calcutta] of the 17th December :—

Ibid.
In the course of his recent speech in the Bengal Legislative Council His Excellency the Governor made a reference to the anarchists. These men are a great disgrace to the entire Bengali people, and we deeply regret that at a time of crisis like the present, when all classes of His Majesty's subjects are making great sacrifices for the sake of the British Raj, these wicked persons should give fresh evidence of their diabolical nature by committing two assassinations. We can confidently assure His Excellency Lord Carmichael that there are no two opinions about the necessity of repressing the anarchists. The Government has not yet enlightened the public as to the methods that are going to be adopted; but if there be no risk of innocent men being unnecessarily harassed, no one will object to those methods.

BASUMATI,
Dec. 19th, 1914.

31. The following appears in the *Basumati* [Calcutta] of the 19th December :—
Sir Michael O'Dwyer's speech at Sialkot.

Quite a tempest has been raised over the *Komagata Maru* affair. At the outset our Anglo-Indian contemporaries hinted at the thing having a political significance, but later on the *Pioneer* said that Germany was at the bottom of the whole business. The Viceroy has, however, given evidence of his statesmanship by ordering the release of the passengers of the *Komagata Maru*. But we must take exception to the remarks made by the Lieutenant-Governor of the Punjab in his recent speech at the Sialkot Durbar. He says that persons returning to the Punjab from a journey abroad foment discontent in the province, and that the Punjab Government will manage the affairs of the province as they think best without letting the bomb from Bengal or the revolver from America add to the complexity of the situation. Will His Excellency the Viceroy call for an explanation from the Lieutenant-Governor as to the evidence on which he has based his remarks?

NAYAK,
Dec. 16th, 1914.

32. The *Nayak* [Calcutta] of the 15th December thanks the Government for its efforts to keep down the prices of food-stuffs. It is the duty of the King to supply food to the people and check an abnormal rise in its price. Government should, therefore, enquire about the quantity of crops produced in every province, district, subdivision and village and prohibit the export thereof without keeping a sufficient quantity to meet the demand in the country. If there is not sufficient food in the country, Government should import food from other countries at its own cost and keep down and standardise its price. Further, Government should display throughout the year the same zeal in this respect as it is displaying at the present moment. If it does so, it will earn the blessings of the poor people, unrest will disappear and epidemics of malaria will be a thing of the past.

NAYAK,
Dec. 19th, 1914.

33. Discussing the causes of the rise in prices, a correspondent of the *Nayak* [Calcutta] of the 19th December writes that a good many dishonest traders took advantage of the outbreak of war to raise their prices exorbitantly. Even the prices of commodities like vegetables and *ghee*, which can have nothing to do with the war, were raised. The shop-keepers who dealt in articles of luxury and who raised their prices found their business considerably curtailed in consequence. Whatever may be the case with articles

of luxury, why should prices of necessities which do not come from abroad and which are not even exported abroad be raised by the war? It is all the work of mischievous traders. In Barisal, the home of *balam* rice that variety of rice now sells at Rs. 6 to Rs. 7 a maund. Never previously did the price rise over Rs. 6 a maund. It is said that many *mahajans* are keeping back 40,000 to 50,000 maunds of rice in their *golas*, waiting for a further rise in prices. Cannot Government interfere in these cases? No trader, even in Calcutta, sells things at the prices laid down by the Food Prices Advisory Committee. *Balam* rice of medium quality sells at Rs. 6 a maund, while the price according to the Advisory Committee is not more than Rs. 5-8. The remedy is for Government to strictly enforce sales at the prices laid down by it.

34. The *Dainik Chandrika* [Calcutta] of the 22nd December thanks Lord Hardinge's Government for the steps it has recently taken to keep down the price of wheat, and goes on to observe that in spite of all these efforts the price is still rising, to the intense aggravation of the sufferings of the poor. The situation demands the anxious consideration of the Government. Let not the people be driven mad by the pangs of hunger.

DAINIK CHANDRIKA,
Dec. 22nd, 1914.

35. The *Calcutta Samachar* [Calcutta] of the 22nd December is very grateful to the Government of India, and especially to His Excellency the Viceroy, for the proposed issue of a new ordinance (i) stopping the entire export of wheat, (ii) confiscating all wheat in excess of a fixed quantity in the possession of the merchants, and (iii) providing for the opening of Government shops for the purpose of selling wheat and flour. It characterises the proposed step as a very far-sighted and sympathetic measure.

CALCUTTA SAMACHAR,
Dec. 22nd, 1914.

36. The *Dainik Bharat Mitra* [Calcutta] of the 22nd December also supports the proposed issuing of an ordinance regarding wheat, and asks the Government to bring it into force without delay.

DAINIK BHARAT
MITRA,
Dec. 22nd, 1914.

37. The *Hablul Matin* (daily Bengali edition) [Calcutta] of the 23rd December thanks His Excellency the Viceroy for the steps he is taking to stop the export of wheat from India and thus cheapening its price.

HABLUL MATIN,
(daily Bengali edition)
Dec. 23rd, 1914.

38. The *Hablul Matin* (daily Bengali edition) [Calcutta] of the 23rd December is concerned to hear that there will be a deficit in the Indian enchequer this year and that a tax of a rupee per maund will be imposed on salt. The paper suggests that instead of taxing salt, a duty should be placed on rice, wheat and other food-stuffs which are exported from India.

HABLUL MATIN
(daily Bengali edition)
Dec. 23rd, 1914.

39. The *Jasohar* [Jessore] of the 5th December says:—

JASOHAR,
Dec. 5th, 1914.

Indians and the report of the Civil Service Commission.

The Civil Service Commission, which made so much noise at Calcutta last year, has prepared a report which we hear to be of a very illiberal nature. But the loyalty displayed by the Indians in the present war has inclined some members to change the report so as to give greater powers to Indians. The report will neither disappoint nor surprise us, as we did not expect anything from it except an increase of the pay of the Civilians and an extension of their powers.

40. The *Dainik Chandrika* [Calcutta] of the 16th December, referring to the Hon'ble Mr. Stephenson's recent statement in Council that Government has decided against the establishment of a Press Bureau in Bengal, remarks:—

DAINIK CHANDRIKA,
Dec. 16th, 1914.

Does this mean that another mercenary journalistic enterprise like the *Sulabh Samachar* is under contemplation? No such paper can succeed in Bengal. Nothing except the utterances of voluntary loyalty will command any respectful hearing from Bengalis.

41. Referring to the memorial for pension submitted to the Government by the widow of Rukmini Kanti Majumdar, who was killed by a stray bullet during the Budge

DAINIK BASUMATI,
Dec. 16th, 1914.

Budge riot, the *Dainik Basumati* [Calcutta] of the 16th December hopes that the Government will grant the prayer of the poor widow.

SANJIVANI,
Dec. 17th, 1914.

42. The *Sanjivani* [Calcutta] of the 17th December recalls how originally it was proposed to abolish the Assam Labour Act, VI of 1902, with effect from the 1st July 1914. But its abolition was postponed pending the passing of the Labour Enticement Bill by the Assam Legislative Council. The Secretary of State has recently rejected the draft of this Bill submitted for his sanction. Will not Government now redeem its pledge and forthwith abolish Act VI?

HITAVADI,
Dec. 18th, 1914.

43. The *Hitavadi* [Calcutta] of the 18th December, discussing the question of the improvement of the breed of cattle in Bengal, suggests that vernacular books on the best means of improving the breed of kine should be circulated among the masses free, and raiyats should be assisted with money to undertake breeding with superior specimens of bulls. An exhibition of improved breed of cattle should be held by rotation each year in the different districts and at these exhibitions, oral instruction should be conveyed to the rustics about the means of improving cattle.

NAYAK,
Dec. 21st, 1914.

44. The *Nayak* [Calcutta] of the 21st December deprecates the suggestion about stopping the practice of cutting currency notes in half. These whimsical suggestions show that our officials have very little work to do.

III.—LEGISLATION.

SANJIVANI,
Dec. 17th, 1914.

45. The *Sanjivani* [Calcutta] of the 17th December opposes the proposal of the Hon'ble Mr. S. N. Ray for the establishment of a City Civil Court in Calcutta. Calcutta enjoys a special pre-eminence in the right to have all her suits regarding landed property tried by Judges of the High Court. The citizens do not want to part with this right; no thoughtful man can agree to bring her down from her present high estate. It may be that litigation before the High Court is expensive. Well, that would justify a proposal to delegate the appellate powers of the High Court to benches at the District head-quarters, composed of two or three Civilian Judges. Mr. Ray would certainly protest against such a suggestion. The City Civil Court will certainly be a less efficient court than the High Court. Judgments on the Original Side are rarely appealed against. There is thus finality in the first trial, which would then be wanting. The mere fact that a man like Sir Philips Hutchins on established a City Civil Court should have warned Mr. Ray against making a similar proposal.

DAINIK CHANDRIKA,
Dec. 18th, 1914.

46. Referring to the proposal for a City Civil Court for Calcutta, the *Dainik Chandrika* [Calcutta] of the 18th December writes:—

The proposed City Civil Court for Calcutta. It is no doubt desirable that a thing which causes public inconvenience should be remedied. But cannot the mischief be redressed by a reform in the procedure of the High Court? In that case there will be no necessity for a City Civil Court, unless, of course, the High Court refuses to improve its methods. We are strongly against any curtailment of the dignity of the High Court, which is famous for the distribution of even-handed justice and is a glory of British rule in India. The High Court's power has of late been reduced to a great extent and we would not like it to be weakened any further. We suggest that the proposal for a City Civil Court should be carefully considered by the public, and that it should be established only if such a thing be absolutely necessary for the public interest.

BASUMATI,
Dec. 19th, 1914.

47. The *Basumati* [Calcutta] of the 19th December fails to find any justification for the Government's refusal to postpone the reference of the Calcutta Improvement Trust (Amendment) Bill to a select Committee for the present, so as to afford the public time to express their opinions on the measure. The paper does not agree with the Hon'ble Mr. Bompas's view that

the approval of the Bill by the Calcutta Corporation may be taken as a mark of the consent of the public to the measure, for, says the journal, the Corporation do not always voice the opinions of the ratepayers.

48. The *Hitavadi* [Calcutta] of the 18th December, referring to the "Social Reform in Madras." Post-puberty Marriage Bill recently introduced into the Madras Legislative Council by a non-official member, expresses the opinion that the work of social reform cannot be promoted by legislation. It is not a work which can be hustled through. The Madras Hindus will certainly never support this new Bill. Government should not encourage legislation like this at the instance of faddists and social iconoclasts, however well-meaning they may be, without consulting the leaders of Hindu society.

HITAVADI,
Dec. 18th, 1914.

49. The following is taken from an article under the heading, "A curious Bill," which appears in the *Bangavasi* [Calcutta] of the 19th December:—

BANGAVASI,
Dec. 19th, 1914.

The Hon'ble Mr. Shastriyar has introduced a curious Bill into the Madras Legislative Council. The object of the Bill is to legalise the marriage of Hindu girls after the attainment of puberty. Needless to say that the Bill is in no way approved of by the Hindu *Sastras*, which strongly condemn such marriage. According to the *Parasara Samhita*, the attainment of puberty by an unmarried girl makes her father, mother and elder brother liable to dire punishment in Hell. The person who marries such a girl is considered as an outcaste and there are various other reasons for which the *Sastras* prohibit such marriages. The Hon'ble Mr. Shastriyar is not perhaps fully conversant with the question and it is sheer impudence on his part to think of introducing a measure like this, which will hurt Hindu religious feelings very sorely, into the Madras Legislative Council. We hope, however, that the proposed measure will meet with the same fate as the Religious Endowments Bills of Mr. Ananda Charlu and Dr. Rashbehari Ghosh and Mr. Bupendranath Basu's Hindu Marriage Reform Bill, for the Government will never give their sanction to legislation which will wound Hindu religious feelings so severely. The British Raj is always averse to interfering with the religions of its subjects. It is really strange that the fate of the other un-Hindu Bills mentioned above has not opened the eyes of the Westernised "Babu" atheists of our country.

50. The *Hablul Matin* (daily Bengali edition) [Calcutta] of the 21st December fully supports the Ordinances which the Government of India have issued in connection with the war.

HABLUL MATIN,
(daily Bengali edition),
Dec. 21st, 1914.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

51. The *Sri Sri Vishnupriya-O-Ananda Bazar Patrika* [Calcutta] of the 17th December writes that scarcity now prevails in many parts of Eastern Bengal. Mr. Pearson of the Bolpur *Santiniketan* has recently published a letter appealing for help for the sufferers. He mentions the case of one Bakhar of Nankadi village, near Panchdana, who is believed to have died of starvation. There are many other people almost in a like predicament. At a school for teaching *muchis* in this part of the country, the Inspector had lately to postpone the examinations, because the boys had been starving for two or three days. This is an official record.

SRI SRI VISHNUPRIYA-
O ANANDA BAZAR
PATRIKA,
Dec. 17th, 1914.

52. The *Hitavadi* [Calcutta] of the 18th December writes that the economic condition of the cultivators in Eastern Bengal is rapidly becoming serious. Acute scarcity now prevails, which may easily pass into a condition of famine. Steps should be taken now to afford the necessary help. Government has been probably misled by the worthy members of the Narayanganj Chamber of Commerce into not appreciating the real gravity of the situation. That our view of the acuteness of the crisis is not exaggerated will be apparent from two letters which have recently been published in the papers by Mr. Pearson of the Bolpur *Santiniketan*. One of them mentions the case of one Shekh Bakhar of

HITAVADI,
Dec. 18th, 1914.

Nayakandi, near Panchdania, Dacca, who is believed to have died of starvation, though he had some slight fever before his death. He has left some children and a wife behind who also are starving. There are many others in this village who will soon have to starve utterly. The middle-class people are also suffering acutely. Let Government and the public promptly organise the necessary measures of relief.

MOSLEM HITAISHI,
Dec. 18th, 1914.

53. The *Moslem-Hitaishi* [Calcutta] of the 18th December laments the miserable condition of the people of Bengal owing to the failure of the jute trade and the destruction of this year's paddy crop. The terrible war now raging in Europe will not perhaps let the Government do much to help the people, and so the paper asks them to practise the strictest economy in everything. The paper also asks its readers to note that the present stagnation in the jute trade has ruined a large number of Musalmans, and many traders, who are all Hindus, are making a lot of profit by buying jute cheap from the simple-minded Musalman cultivators and selling it at double or thrice its price in Calcutta.

VI.—MISCELLANEOUS.

CALCUTTA SAMACHAR,
Dec. 16th, 1914.

54. The *Calcutta Samachar* [Calcutta] of the 16th December, in the course of an article entitled "The three stages of the war," says that Enver Pasha's visit to the Caucasus at this moment, when Greece is thinking of taking possession of Constantinople, Italy is ready for war, Bulgaria is preparing to defend Serbia and Roumania, and Russia is hurrying forward towards Erzerum, points to the development of some new game. It is Enver Pasha whose perverseness has plunged Turkey into war. It may be that this new move of Enver Pasha will dash all the hopes of Germany to the ground. Germany relies much on Turkey, who may be able to continue the war sometime longer if she continues to receive her supplies from Germany. But it now appears that it will not be possible for her to do so on account of the threatening attitude of Italy. She may therefore, after all, give up all ideas of helping Germany and look only to her own interests.

SAFIR,
Dec. 17th, 1914.

55. The *Safir* [Calcutta] of the 17th December publishes a telegram about the bombardment of Scarborough under the heading noted in the margin, and criticises this act of Germany in one single interrogatory sentence—"What comes of it?"

DAINIK CHANDRIKA,
[Dec. 18th, 1914.

56. The *Dainik Chandrika* [Calcutta] of the 18th December writes that after a sort of lull for a few days the contending parties in the war have again been active, and this time it is the Allies who are on the offensive.

They have made some vigorous attacks on the Germans, taken a large number of their trenches and driven them back from many places in the Ypres region. In the eastern theatre of the war the severe defeat of the Austrian army by the Servians disheartened the former, and this reverse and the arrogance of German officers have annoyed the people of Austria so much that they are thinking of suing for peace with the Allies independently. In spite of the paucity of news as to the doings in Poland, one may fairly presume that Russia's forces are making fierce attacks upon Germany's troops, and the intense earnestness and patriotism of the Russian army is sure to lead them to victory in spite of their enemy's superiority in numbers and training. In the west Germany will soon have to beat an ignominious retreat, and German newspapers have now changed their boastful tone and are discussing the means of home defence. In the North Sea the German navy is showing some activity, and one may soon expect a great naval battle which will decide the result of the war.

DAINIK BASUMATI,
Dec. 18th, 1914.

57. The *Dainik Basumati* [Calcutta] of the 18th December says that although it is very difficult to know the real situation in the war in view of the fact that the telegrams do not supply correct war news, still one fact is patent, namely, that

Germany has to fight against two formidable forces, one in the east and the other in the west, and that in the west her attacks have lost their former force. The Allies are making steady progress. Germany also has to fight almost single-handed, for it is reported that a conflict has arisen between the German and the Austrian soldiers. She cannot count much on the help of Turkey, who is no longer the same strong Power that she was in the past. Still the Allies have not yet been able to gain an inch of German soil, and the Germans also are not flying from the field of battle. She still occupies a large portion of French soil. So there is no reason to suppose that Germany will soon be defeated. She now appears to have adopted a policy of self-defence to gain time till a better opportunity arrives.

58. The *Hitavadi* [Calcutta] of the 18th December, discussing the military situation, writes that though we are not receiving any real news about the war, and though

"The military situation."

many false reports of victory and defeat on either side are being circulated, we must infer from the official bulletins which are being issued that severe fighting is proceeding without intermission. There have been some unconfirmed reports about the retaking of Roulers and La Bassée by the Allies, and they may turn out false like the previous reports about the retaking of Dixmude or Ostend. Of course these minor victories or defeats do not matter much. The fact remains that the situation in Belgium continues unchanged after a month's fight, in spite of small advances or retirements on either side. In France the situation has ceased to command much public interest. The Germans do not seem to have made any progress at any point, rather in some places the French apparently have made small advances. In short, here too the situation may be said to be unchanged and there is no telling when any decisive victory or defeat may be recored. The reports from the eastern theatre of war are rather suspicious. Germany and Russia on this side are spreading any number of false reports, e.g., the German report about the occupation of Warsaw and the Russian report of a great victory ending in the capture of some 40,000 or 50,000 prisoners. Apart, however, from these reports, the situation here now appears to be that Russia is unable to stem the German advance into Poland, where Lodz has already passed into her hands. Indeed, papers like the *Englishman* and the *Pioneer* contemplate even the possibility of Russia abandoning Warsaw, merely, of course, as a strategical move.

In the region about Cracow, a severe struggle is proceeding between Austria and Russia which yet shows no signs of any decisive result.

59. The following appears in the *Bangavasi* [Calcutta] of the 19th December:—

"The hand of Fate."

So in spite of all the preparations which Germany had made for forty years and in spite of her great military strength, her fond dream of occupying Calais and Paris has been shattered. It cannot be denied that the German soldier has made a name for himself for courage, dash and endurance, but he has failed to accomplish the object which the Kaiser had been longing for. It is the hand of Fate which has demolished the Kaiser's hopes, and he is now turning his attention from Flanders to Poland, where the mighty wave of the Russian army is rolling steadily on, demolishing every obstacle that stands in its path. His attempt to check the Russian advance in the Warsaw region has failed, although his troops were led by eminent commanders, including the Crown Prince. Germany is making a fresh attempt on Warsaw and has so far succeeded in breaking through the Russian line in five places and has taken Lodz, which is a few miles from Warsaw. This, however, has not disheartened the Russians, who are of opinion that once the Germans cross the Vistula, they will be cut off from their main body altogether and then annihilated. On the sea, again, the German Pacific squadron has met with a crushing defeat from the British navy. All this ought to convince her that luck is against her and that she can never hope to be victorious in this great conflict.

60. Discussing the course of the war, the *Dainik Basumati* [Calcutta]

"The military situation."

of the 22nd December writes that the situation in Western Galicia is rather mysterious. Apparently the Russian forces which sought to attack Cracow are in a difficult posi-

HITAVADI,
Dec. 18th, 1914.

BANGAVASI,
Dec. 19th, 1914.

DAINIK BASUMATI,
Dec. 22nd, 1914.

tion. Instead of taking the offensive, it is all they can now do to defend themselves. Przemsyl is a well-defended position and the Russians sought to pass by it, but were baffled on the occasion of the first German attack on Warsaw. Since then, the town has been under investment, but Austrians have not so far surrendered. The Germans have recently been making another attempt on Warsaw, and seeing this opportunity, the garrison of Przemsyl have sallied out and taken the offensive. This means that troops who once in spite of scarcity of food could not come out of their fort, are now attacking the Russians. Does not that show to what predicament the Russian forces in Western Galicia have been reduced?

HABUL MATIN,
(daily Bengali edition),
Dec. 23rd, 1914.

61. Germany's condition, says the *Hablul Matin* (daily Bengali edition) [Calcutta] of the 23rd December, is now like a

shoal of small fish which make themselves merry in rules the deep. The little affair at Scarborough has quite elated Germany, who little knows that her forces are being daily weakened by her formidable enemy. Germany may put forth weaklings by the thousand, but she will not be able to stand her enemy's attacks long.

HABUL MATIN,
(daily Bengali edition),
Dec. 19th, 1914.

62. The *Hablul Matin* (daily Bengali edition) [Calcutta] of the 19th December writes:—

"Our contemporary of the *Moslem Hitaihsi*"

Our contemporary of the *Moslem Hitaihsi* writes in his issue of the 25th *Agrahyan* (19th December) that England is trying to free the sacred places of Musalmans from the yoke of Turkey, and that if the attempt succeeds, our co-religionists in this country will have nothing to be sorry for. The paper also says that since it is only the possession of those places that makes the Sultan of Turkey an object of reverence to all Musalmans, once they are freed from his control, no Musalman will have any regard for him any more. What a strange ignorance of facts about the war these remarks show! The Government of India have in their *communiqués* said more than once that the holy places of Islam which are under Turkey will be attacked only if Indian *Hajis* are ill-treated by the Turkish Government in any way. Our contemporary seems to have anticipated events.

HABUL MATIN,
(daily Bengali edition),
Dec. 20th, 1914.

63. The *Hablul Matin* (daily Bengali edition) [Calcutta] of the 20th December writes:—

Proclaiming a *jehad*.

A report from Berlin has it that the Sultan of Turkey has proclaimed a *jehad* and the population of Constantinople are rejoicing at the fact. There is no doubt that the Berlin authorities have spread a false report in this instance to delude Moslems. Indian Moslems can very well see through this sort of trickery on the part of the Germans.

MARWARI,
Dec. 22nd, 1914.

64. The *Marwari* [Calcutta] of the 22nd December writes as follows:—

Victory for England.

England has been forced to draw the sword in this war for duty's sake only. Up to the last moment she had no mind to plunge into it. In the great war on the field of Kurukshetra, Dharma triumphed. Looking from that standpoint, there is no doubt about this, that England will come out victorious in this great war.

DAINIK CHANDRIKA,
Dec. 18th, 1914.

65. The *Dainik Chandrika* [Calcutta] of the 18th December is glad to find that there has of late been a marked decrease in the circulation of false and alarming rumours

about the war, and that the idle talks people have of the situation do not come out of the four walls of the *baitakkhana*. It is among the illiterate masses that the circulation of such rumours does the most mischief. The paper does not know what the Government are doing to remedy it, but it suggests that true news about the war should be published in all the vernacular newspapers, and such papers should be widely circulated among the masses.

NAYAK,
Dec. 19th, 1914.

66. The *Nayak* [Calcutta] of the 19th December has the following:—

Alleged honour shown to a German by certain Englishmen.

An English resident of Allahabad, N. J. Cox by name, has written to almost all the English papers in this country to express regret that higher English society at Allahabad gave a farewell feast, with champagne, etc., to a German resident of Allahabad before he was arrested and removed

to Ahmednagar. What is the use, now, of blaming and expressing regret? They have their skins white, and besides they use hats, coats, pants and neckties and, above all, they have the same feeling of contempt for the black. What does it matter that he is a German by race? What does it matter that he is trying to work the ruin of the English, his brethren in race, and of other Europeans? Their hearts melt in sympathy, how can they help it?

67. The *Dainik Chandrika* [Calcutta] of the 21st December speaks most feelingly of the severe loss sustained by His Excellency the Viceroy by the death of his son and heir. It also praises the strength of mind with which he has borne successive domestic afflictions, and says that His Excellency may find consolation in the fact that his sorrow will be shared by the whole country.

68. The *Nayak* [Calcutta] of the 21st November, referring to the death of the Viceroy's son, remarks that the loss of a son is the greatest calamity man can be called upon to bear. As fatalists, we Hindus can only say that proud father of a heroic son as His Excellency is, he will recognise with joy that no worthier end could come to his brave son than to meet his death in defence of his country. Nevertheless, it has to be admitted that His Excellency's recent trials have been more than weak mortals can bear. He can find strength now only in Divine support.

69. The *Dainik Basumati* [Calcutta] of the 22nd December refers in the most sympathetic terms to the bereavement sustained by Lord Hardinge in the death of his heroic son.

70. The *Burdwan Sanjivani* [Burdwan] of the 10th December says:— Loyal as the people of India are, the Government can raise an invincible army from India with the help of which the defeat of the Germans will be an easy matter. The Government should note that the British Empire has nothing to fear from India and that she is ready to help the Government to crush the Germans. India will feel herself much honoured if the Government only believes in her loyalty.

71. The *Noakhali Sammilani* [Noakhali] of the 14th December says that the gradual success of the British in the present war is due to their trust of the people placed under their charge. They have thus won over even their quondam enemies, the Boers, to their side. Evidences of this trust and of their love of justice are visible everywhere. Will not the British then place their confidence in the Indians? If they can trust the Indians, they will be able to recruit from India at a small cost a large army for any future emergency. The present war has shown that a few lakhs of standing army are not enough to defend a vast country in these days.

Bengalis were once a martial race. Heroes like Pratapaditya, Menahati and Mohanlal were born in India. Only recently Lieutenant Sures Biswas showed high military skill. In several villages in East Bengal there are heroic men who earn their livelihood by the use of *lathis*. They let themselves to hire for paltry sums of money. The Government can easily utilise their services. The paper hopes that Government will issue necessary orders for the enlistment of Bengali Hindus and Musalmans in the military service.

72. The *Bir Bharat* [Calcutta] of the 15th December says that the great bravery and skill which the Indian soldiers are exhibiting on the battle-field in Europe has proved beyond doubt that Indians are quite fit for appointment as officers of high rank in the army. His Excellency the Viceroy and the Commander-in-Chief will earn the gratitude of the whole of India if they introduce this innovation.

Looking back into the past, one finds Indians occupying high places in the armies of the Moslem rulers of the country.

73. While generally supporting the remarks on anarchism made by His Excellency the Governor in his recent speech in the Bengal Legislative Council, the *Nayak* [Calcutta] of the 16th December cannot agree with His Excellency when he

DAINIK CHANDRIKA
Dec. 21st, 1914.

NAYAK,
Dec. 21st, 1914.

DAINIK CHANDRIKA,
Dec. 22nd, 1914.

BURDWAN SANJIVANI,
Dec. 10th, 1914.

NOAKHALI SAMMILANI
Dec. 14th, 1914.

BIR BHARAT,
Dec. 15th, 1914.

NAYAK
Dec. 16th, 1914.

says: "The evil-doers have chosen a very evil moment to show their hatred to the Government. It can only delay progress." So long as the anarchists do not speak out their minds, the paper cannot say whether or not their propaganda is the result of their hatred of the Government. It would, concludes the journal, be a great pity if the thoughtless acts of a few inexperienced boys were to be allowed to stand in the way of India's welfare and progress.

DARSAN,
Dec. 18th, 1914.

74. The *Darsak* [Calcutta] of the 18th December writes:—

Repeal of the Arms Act.

The Arms Act has made the people of this country powerless to defend themselves against dacoits. The Act does not by any means prevent dacoits from providing themselves with firearms, and thus inoffensive persons are rendered an easy prey to them. Since any abuse of the right to possess firearms by licensed persons can be easily punished by the law, we fail to see why the rigours of the Arms Act are not relaxed. The ordinary police is powerless to protect the people, and until the latter are well provided with firearms, dacoities will never cease. Firearms are largely smuggled into this country by foreigners who are exempt from the Arms Act, and it is only the law-abiding and peace-loving Indian citizen against whom the Act is enforced mercilessly. Things have changed considerably since the law was passed, and the recent expression of India's loyalty to the British Raj ought to convince our rulers that we deserve to be trusted by them. We, therefore, hope that the Government will repeal the Act before long.

HITAVADI,
Dec. 18th, 1914.

75. The *Hitavadi* [Calcutta] of the 18th December writes that Indians are not trusted with the right to use firearms, because they are held unfit for it, though their

"Indian grievances."

capacity in this direction has never been tested. At this crisis, when the demand is for more and more soldiers to fight the King's battle, few English people seem to be thinking of India's resources in this connection. Apparently in spite of all our recent exuberant manifestations of loyalty, the idea still persists that Indians are generally lacking in loyalty and cannot therefore be expected to come forward to help the English with men. This is a serious grievance with Indians that they are not fully trusted and hence are not given military training and firearms, which they can use to uphold the dignity of the Empire. Happily, certain Anglo-Indian journals, notably the *Englishman*, are now coming to realise this. We Indians have other grievances also which we suffer from, which may generally be summed up in the formula that we do not enjoy equal rights with other parts of the Empire. But the *Englishman* would dismiss these grievances as imaginary. In other words, it would selfishly utilise our services in fighting the Germans, but would not tolerate the idea of giving us larger liberties than we now enjoy.

DAINIK CHANDRIKA,
Dec. 20th, 1914.

76. Referring to the article headed "After the War," published in the *Englishman* in its issue of the 19th December, the *Dainik Chandrika* [Calcutta] of the 20th Decem-

The *Englishman's* prophecy.

ber has the following:—

The *Englishman* has taken to prophesying. It says that after the war the administration of the country will be more severe, the military ideal will attain great prominence, the executive power will be centralised, military expenditure will be increased, the naval force will be strengthened and there will grow a general desire to fight. But the hopes of the Babus will not be fulfilled. How can they be fulfilled? The Sikhs, the Gurkhas, the Pathans and the Rajputs are laying down their lives on the field of battle, while you Babus want to enjoy the sweets of life, to get appointments on fat salaries, to agitate over the empty nothing of *swaraj* and fill the country with funny Congress ideals. That won't do. If you wish well to yourselves, be quiet, and abandon your efforts to put the people to trouble by worthless patriotic speeches in the Congress.

The *Englishman* is right. It is only just and reasonable that those who bear the brunt of the administration should also enjoy the benefits arising therefrom. Who are the pleasure-seeking Babus to enjoy these benefits? This article of the *Englishman* must be an inspired article. So, Babus, beware. Go to the Congress and there flatter and sing the praises of the authorities.

77. The *Dainik Chandrika* [Calcutta] of the 21st December has an article under the heading "*Bow, Katha Kao*" (Speak, O daughter-in-law, speak), in which, in a highly figurative style, it asks the Baubs as represented by the *Bengalee* and the *Amrita Bazar Patrika* not to forget their own dependent position and cherish high aspirations. If they had ever dreamt of getting greater rights and privileges from the Government as a consequence of the present war, in which the Indians have voluntarily offered their lives to help the British Government, they should now be disillusioned by what the *Englishman* has said, no doubt as the spokesman of the Government. It has declared in its article "After the War" that those Indians who are sacrificing their lives on the field of battle were not actuated by any selfish motives; they do not care for any rights or privileges; they die because they think it is their duty to die in the service of their King. It is the Babus only who clamour for privileges. This article, the paper says, should serve as an eye-opener to the Babus, for though the Government has not spoken out its mind but has stubbornly kept silent, the *Englishman* has voiced the real sentiments of the Government.

DAINIK CHANDRIKA,
Dec. 21st, 1914.

* It refers to a bird, the cry of which resembles the sound "*Bow, Katha Kao*." It is supposed to entreat the "*Bow*" or daughter-in-law to abandon her attitude of stubborn silence. A comparison is here meant between the stubborn silence of the daughter-in-law and the alleged stubborn silence of the Government.

78. The *Dainik Chandrika* [Calcutta] of the 22nd December cordially supports the proposal of the Hon'ble Dr. Devaprasad Sarbadhikary that the 3rd January next, which has been fixed as a day of prayer and humiliation for Christians, should be observed by Hindus in a similar way, with numerous *Sankirtan* processions parading the streets of the city.

DAINIK CHANDRIKA,
Dec. 22nd, 1914.

79. The *Hablul Matin* (daily Bengali edition) [Calcutta] of the 23rd December asks all Mussalmans to offer prayers for victory to the British arms on the 3rd January next.

HABUL MATIN,
(daily Bengali edition),
Dec. 23rd, 1914.

80. The *Hitavadi* [Calcutta] of the 18th December suggests that as the All-India Moslem League is not to meet in annual session this year while the National Congress is going to sit, it would be well if Moslems decide to join the National Congress. The resolutions of both these bodies mainly are identical and Moslems may, if they like, reserve those specially affecting their own community for their League; but all common resolutions should be passed at one assembly.

HITAVADI,
Dec. 18th, 1914.

Unless Moslems come and join the National Congress, it will never properly deserve the name and command proper weight with the officials. The example of unity set by Ireland might be a lesson to us. We should now all unite in professing loyalty to Government and requesting it to take steps to resuscitate our industries. Let us move Government to adopt measures to obviate all possibility of German and Austrian goods again flooding our markets after the war is over.

81. The *Hablul Matin* (daily Bengali edition) [Calcutta] of the 20th December suggests that the different religious communities in India should cease to have their own separate political organisations like the Moslem League, the Jain Sammilani, etc., and that Moslems as a community should join the National Congress. Moslems are suffering because they are standing aloof.

HABUL MATIN,
(daily Bengali edition),
Dec. 20th, 1914.

82. The *Hablul Matin* (daily Bengali edition) [Calcutta] of the 22nd December has the following:—
"The League and the congress." The self-government which Hindus have been trying to get for a long time and which has formed the subject of resolutions in the Congress year after year, is now sought for by Mussalmans also. The aloofness of Musalmans from the Congress was due to the advice of Sir Syed Ahmad, who persuaded them not to join it because at the time of its creation the Moslem community in this country had not succeeded in shaking off their aversion to English education and were not, therefore, enlightened enough to take part in any political agitation on Western lines. Sir Syed

HABUL MATIN
(daily Bengali edition),
Dec. 22nd, 1914.

Ahmad never intended that Musalmans should keep away from the Congress for all time—all that he meant was that they should for some time devote all their energies to educating themselves in English. He expressed the opinion more than once that the Hindu and the Musalman were two brothers on whose unity depended the welfare of the country. Unfortunately, he did not live to see his noble ideal realised, and we dare say that if he had been alive to-day the history of the Musalmans of India would have been of a different cast. He incurred the ill-will of the Hindu community by dissuading his co-religionists from joining the Congress, and the Moslem community were displeased with him because of his encouraging English education among them in preference to Arabic, Persian and Urdu. But his noble effort has at last borne its fruit and, thanks to his Aligarh College and the Calcutta University, Musalmans are now making admirable progress in English education. At the time when the Congress was established, the very name of political agitation used to be taboo to Musalmans. But at the first meeting of the All-India Moslem League at Dacca in 1906, Musalman young men realised that political agitation was the only path by which the Moslem community could reach their much-desired goal.

HABUL MATIN
(daily Bengali edition),
Dec. 23rd, 1911.

83. The *Hablul Matin* (daily Bengali edition) [Calcutta] of the 23rd December continues its previous article on the marginally-noted subject as follows:—

Sir Syed Ahmad prohibited Musalmans not only from joining the Congress but also from taking part in any political agitation, for in the then backward condition of the Moslem community any such thing would have set their progress in education back by at least a hundred years. Fortunately, the Musalmans of those days followed his advice, and it is only now, when our community are able to realise their own capabilities, rights and duties, that we find the All-India Moslem League established with the object of taking part in political agitation. The rights which the Congress has been trying to obtain for years are now claimed by the League, which has scarcely been in existence for seven or eight years. Indeed, the League has made its demands in a much more vigorous way than the Congress. But since both the League and the Congress have the same kind of constitution and the same objects in view, will it be easy to attain those objects if they try for them separately? Is it not desirable that they should join shoulders and work together for the accomplishment of their common end? But it is because of the difference that exists between Musalmans and Hindus as regards religion, habits and customs that Musalmans do not dare to join the Congress. And this shyness may be easily removed if only our Hindu brethren be a little more liberal-minded, affectionate and self-sacrificing. The Islamic faith cannot in any way reconcile itself to any other religion; and it is for this reason that its followers in India are anxious to be separately represented on the Legislative Councils and the self-governing institutions. But the Hindus and the followers of other religions in India are opposed to this. We should think that the arguments put forward by Hindus and other non-Musalman communities against separate representation of Musalmans, viz., that it is injurious to the growth of unity in India, are quite groundless. Besides, the Hindus' opposition to this fond object of the Moslems' heart naturally makes the latter angry with the former. If, however, the Hindus had sympathised with the Musalmans, they (the Musalmans) would have readily joined hands with them. Musalmans want separate representation because they are still very weak politically. And opposition to this natural want of theirs can never be helpful to the establishment of unity in the country.

HABUL MATIN,
Dec. 17th, 1911.

84. The *Hablul Matin* (daily Bengali edition) [Calcutta] of the 17th December writes that many Hindus try too often to get their Musalman brethren into disfavour with the officials. The history of India furnishes ample proofs of this. These mischievous attempts on the part of the Hindus have, of course, often proved successful. Some 200 years ago God transferred the sceptre of India from the hands of Moslems to those of the English. And during all these 200 years, Moslems have been the objects of special attention of their Hindu brethren. Indeed, Hindus have been conspiring to harass Moslems and bring them into sore trouble not for these 200 years only; from an even earlier date

they have been trying to get them utterly expelled from India. Why do they behave ill towards Moslems thus, why are they so displeased with Moslems? Well, if the Moslems have offended them in any way, it is that Moslems now recognise themselves as Indians and demand their rights as such. Moslems now protest strongly when they find Hindus referring to themselves as the only people entitled to be called Indians. Moslems are no longer content to tolerate silently any attempt on the part of the Hindus falsely to fasten any blame on them. For, thank God, Moslems are now able more or less to see through the trickery of language indulged in by the Hindus.

Then, again, Moslems have also offended against the Hindus in that their ancestors deprived the Hindus of the sceptre of India. Unhappily, Hindus never think at all of their pre-ordained destiny in this matter, though they profess to be fatalists. Had they really been so, they would be content with the Providential dispensation which transferred the sovereignty of India to the hands of Musalmans. But they profess one thing and believe another thing in their hearts, and hence their conduct does not accord with their professions.

Furthermore, it is a characteristic with the Hindus that they are never content to live for any length of time under one and the same rule. That is why at one time they made the Pathans their rulers and tried to expel the Moghuls and later invested the Moghuls with supreme authority in order that the Pathans might be crushed to atoms, so to speak. When, ultimately, Moslem authority weakened under the oppression of the Hindu, Sivaji, that "hill-rat," Bajirao, Pratapaditya and others began to raise their heads and make themselves independent.

On the other hand, when Akbar, that powerful man of genius, was sovereign, the Hindus not content with marrying their daughters and sisters into his family, went even the length of calling him, Lord of Delhi as he was, Lord of the world. Had there been any sincerity in their comparing Akbar to the Lord of the world, they would not have falsely besmirched the reputation of Aurangzib, his great-grandson. And they can never justify the picture they draw of Aurangzib from the facts of true history.

Anyway, the Hindus had their opportunity of posing as simple-minded and loyal when God transferred the sceptre of India to the hands of the British, that ideal race of men on earth. At first the English could not recognise them in their true guise, and hence during the Sepoy Mutiny it was the Moslems whom they held to blame. The national life of the Hindus would be different from what it is, had the English at that time realised that it was the cunning of the Hindu rebel Nana Shahib which had really brought it about. But God willed it otherwise, and it is useless now thinking of what might have been.

85. The *Hablul Matin* (daily Bengali edition) [Calcutta] of the 18th December writes:—

"Squaring of the accounts."

Can men whose religion only teaches predestination and idealises the principles of equality and fraternity ever turn anarchists? Can they ever turn rebels who do not number among their sacred works an essentially revolutionary book like the *Gita* and who have no ideals like the goddess Kali with her garland of human heads, working havoc and destruction, trampling down on her husband and thirsting for human blood? A community whose religion teaches it that all changes of destiny are the result of one's own *Karma*, cannot possibly believe that if only they conspire to kill a number of officials with revolvers or bombs, their lot will change. A people in whose religion the doctrine of rebirths finds no place cannot possibly think of seeking emancipation by murder. Rebellion is possible only in men who believe that no matter under what conditions they die, they are bound to be born again on earth after a short appointed span of time, in order to discharge their remaining appointed work. Men who believe that the account of merit and sin is squared by a succession of births and rebirths, who do not believe in a day of Final Judgment, in a distinct Heaven and a distinct Hell, who believe that in the course of their earthly existence will judgment be meted out to them, that on earth will they suffer heavenly joy or hellish suffering, according to their deserts, who have no idea of a Heaven of joy and a Hell of suffering according to the strict

HABUL MATIN
(daily Bengali edition),
Dec. 18th, 1914.

teachings of Islam—can such men want to see peace reign unbroken on earth? Can such people be ever eager to promote peace on earth?

Men whose principal religious observance it is that friend and foe alike are bound to worship God in the same company and in the same mosque, to eat and drink in company and out of the same dishes and glasses, whose religion rigidly discourages hatred and spite and emphatically enjoins as a duty obedience to the orders of all superiors—can such men ever refrain from serving Government? It was only for these reasons, because to disobey the orders of a superior would be heinous sin, and in submission to fate and to the will of God that Moslems humbly and contentedly and without protest obeyed the orders of the Emperor Shah Alam of Delhi in 1665, transferring the Dewanee of Bengal to the British, that ideal race of men, though they recognised that it meant the beginning of the end of Musalman supremacy in India—that they salaamed the British people and rendered obedience to the British officials.

It was for these reasons that when they lost their glory in 1757 on the field of Plassey, they felt contented in placing the crown of glory on the heads of a nation whom God had already invested with glory. When, after the battle of Plassey, by the grace of God, the Indian Empire first seemed to be passing into the hands of the English, they humbly accepted it as a special manifestation of Divine favour. Certainly the Moslems of that time were not so foolish as not to have seen through the machinations of Rajballabh, Umichand, Jagat Seth and others. They were not so foolish as not to see that Mir Fafar, the commander of the forces, was being befooled by these conspirators. There certainly were many Moslems at the time who could recognise that the Hindus were conspiring merely to extract one thorn by means of another and then throw both of them away. But they remained entirely quiescent, because they had been taught to throw themselves wholly into the hands of God, taught not to interfere with the free fulfilment of the Divine wish.

When afterwards the Hindus found that the new arrangement was impairing their supremacy, they sought to use Mir Kasim Ali as an instrument for the destruction of the English. The Moslem public on that occasion certainly did not act inimically towards the British people. Rather, history proves that it was they who most befriended the English in that crisis. If anybody doubts this, he may convince himself by a perusal of the *Tarikh-i-Bangala*.

HABUL MATIN
(daily Bengali edition)
Dec. 20th, 1914.

86. The *Hablul Matin*. (daily Bengali edition) [Calcutta] of the 20th December, discussing the question of what our duty now is, writes that there are two duties now confronting the Bengalis, which they must discharge before they can claim really to be serving Government and their mother-country. A man who sincerely serves his country also may be said to be serving Government. But a man may serve Government without necessarily serving his country. The Hindus and Moslems of Bengal so far have been quarrelling amongst themselves, to the serious detriment of the interests of their rulers, of the State, of their nation and the land of their birth. It is their duty now to atone for this. Let Hindus and Moslems and the other denominations who all claim to be Bengalis now cordially embrace each other, forgetful of all past strife. Thus and thus only will the interests alike of their country and of their rulers be promoted. The continuance of this state of strife is gradually weakening the Bengalis. After all, quarrels exist among men who are really undeserving of the name of men, who are in fact, beasts. Can men who claim to have received a high education consent to kill and ruin and despise their fellow-men, be content with expressing only a lip-sympathy with the sorrows of these fellow-men by means of resolutions passed at public meetings? Does patriotism consist only in the purchase or non-purchase of a few articles of German or European manufacture? A man who really loves his country must be prepared to embrace as a brother every inhabitant of that country, and to regard an enemy of his country as an enemy of himself. So let the Hindus and Moslems of Bengal cease any longer to quarrel and thereby promote unrest in the country.

87. The *Jasohar* [Jessore] of the 5th December draws the attention of the Government to the fact that the poverty of the people is the cause of unrest in India. The paper says that the war has proved the loyalty of the Indians beyond all doubt. *Swadeshi* agitations, the Congress, conferences and memorials all have at their bottom the poverty of the Indians, which has given rise to struggles for existence and brought about the religious degeneration of the people. Perfect peace will reign in India if the poverty of the people is removed.

JASOHAR,
Dec. 5th, 1914.

88. The *Dainik Chandrika* [Calcutta] of the 16th December writes:—
It was one of the dreams of brother Panchu when the Delhi announcements were made that in time there would be five Governors in India,—the United Provinces and the Punjab also being placed under the Presidency system of government. The United Provinces are soon to have a Governor, a High Court is about to be created at Lahore, and ere long Sind will be joined to the Punjab. The Amballa Division of the latter Province would be transferred to the United Provinces, which will part with some of its eastern districts to Bihar, which again will part with Orissa as well as parts of Bhagalpur and Chota Nagpur to Bengal. All these hopes are bound to be realised sooner or later. Mr. C. H. Roberts has recently introduced a Bill into the House of Commons which will lead to the realisation of these dreams.

DAINIK CHANDRIKA,
Dec. 16th, 1914.

Suggested territorial and administrative changes.

89. The *Hablul Matin* (daily Bengali edition) [Calcutta] of the 18th December expresses pleasure at the report that Dr. S. P. Sarbadhikary, the well-known Surgeon of Calcutta, has been honoured by Government with the rank of a Major in the Indian Medical Service.

HABLUL MATIN,
(daily Bengali edition),
Dec. 18th, 1914.

90. The *Dainik Basumati* [Calcutta] of the 18th December takes the Hon'ble Mr. S. P. Sinha severely to task for his protesting against the resolution moved by the Hon'ble Mr. S. N. Ray in the Bengal Legislative Council about the establishment of a City Court in Calcutta. Mr. Sinha though a lion, as his name implies (*sinha* = lion), in matters which relate to his own interest, becomes a veritable mouse when the time comes to show nobility and disinterestedness. Many a lean dog tries to pass itself off as a lion in a lion's disguise, but these wretches are found out by their cries. Mr. Sinha protested only in the interest of his profession, although the City Court would have been a boon to the public.

DAINIK BASUMATI,
Dec. 18th, 1914.

Selfishness of the Hon'ble Mr. Sinha.

91. The *Nayak* [Calcutta] of the 19th December warmly deprecates the attitude of those anglicised Bengalis who want our social institutions to be assimilated as far as possible to those of Europeans. These people profess often to be Nationalists and yet they forget that our first duty now is to cling fast to all our own social peculiarities, so that amidst the gradual westernisation of the world which is going on, we may continue to retain our own national individuality. The political liberty we do not now possess we may gain in course of time, but what will that avail us if by that time we have ceased to exist as a distinct national entity?

NAYAK,
Dec. 19th, 1914.

92. The *Dainik Basumati* [Calcutta] of the 21st December writes:—
Our contemporary of the *Englishman* says that a social club will be opened in Calcutta which will do much good to Indians. The story—one might say, the fable—of Indians being benefited by social clubs is by no means a new one and we heard of it some time ago in connection with that "Black and White club"—the Calcutta Club. But, as the poet Hemchandra Banerjee has it, the White and the Black can never mix with each other, to say nothing of their meeting each other on equal terms; just as the marionette is never considered tall simply if some one holds it up high. We are not prepared to believe that our countrymen will advance by eating at the same table with foreigners. Such a thing is not at all desirable, as it means nothing but waste of time and money and only serves to denationalise our people.

DAINIK BASUMATI,
Dec. 21st, 1914.

A club for Englishmen and Indians.

RAJENDRA CHANDRA SASTRI,
Bengali Translator to Government.

BENGALI TRANSLATOR'S OFFICE,
The 26th December 1914.

The Japanese Government has been...
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CONFIDENTIAL.]

[No. 52 of 1914.]

REPORT (PART II)

ON

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

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[No. 22 of 1914.]

CONFIDENTIAL

REPORT (Part II)

ON

INDIAN-OWNED ENGLISH NEWS PAPERS IN BENGAL

FOR THE

Week ending Saturday, 12 December 1914.

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**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS
RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE
BRANCH.**

[As it stood on 30th September 1914.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika" (N.)	Calcutta	Daily	Mati Lal Ghosh, Kayastha, age 60	1,400
2	"Ananda Mohan College Magazine." (P.)	Ditto	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" (N.)	Ditto	Daily	Surendra Nath Banerji, Brahmin, age 68	4,500
4	"Calcutta Budget" (N.)	Ditto	Do.	Hem Chandra Datta, Kayastha, age 48	1,800
5	"Calcutta Spectator" (N.)	Ditto	Weekly	Lalit Mohan Ghosal, Brahmin, age 40	500 (Suspended.)
6	"Calcutta University Magazine." (P.)	Ditto	Monthly	Khagendra Nath Mitra, Kayastha	300
7	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 37	1,000
8	"Culture" (P.)	Ditto	Monthly	Gan Ch. Ray, Hindu Baidya, age 46	500
9	"Darjeeling Mail" (N.)	Darjeeling	Weekly	Rajendra Lal Sen, Hindu Satgope, age 30.	300
10	"Dawn and Dawn Society's Magazine." (P.)	Calcutta	Monthly	Satish Ch. Mukharji, age 52	600
11	"East" (N.)	Dacca	Weekly	Mohim Ch. Sen, Brahmo, age 61	200
12	"Hablul Matin" (English edition.) (N.)	Calcutta	Do.	Saiyid Jelal-ud-din, Muhammadan, age 61.	1,000
13	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 45	4 500
14	"Herald" (N.)	Dacca	Daily	Priya Nath Sen, Hindu Baidya	2,000
15	"Hindu Patriot" (N.)	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 46	1,000
16	"Hindu Review" (P.)	Ditto	Monthly	Bipin Ch. Pal, Hindu Teli, age 49	700
17	"Hindu Spiritual Magazine." (P.)	Ditto	Do.	Mati Lal Ghosh, Kayastha, age 60	400
18	"Indian Empire" (N.)	Ditto	Weekly	Shashi Bhusan Mukharji, Brahmin, age 56.	2,000
19	"Indian Express" (P.)	Ditto	Monthly	Purna Ch. Basu, Hindu Kayastha, age 50.	250
20	"Indian Messenger" (N.)	Ditto	Weekly	Pratab Ch. Som, Brahmo, age 51	650
21	"Indian Mirror" (N.)	Ditto	Daily	Satyendra Nath Sen, Hindu Baidya, age 35.	1,200
22	"Indian Nation" (N.)	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 30	800
23	"Indian Royal Chronicle" (P.)	Ditto	Monthly	Shamlal De, Hindu Subranabanik, age 46.	Unknown. A few copies published at times.
24	"Industry" (P.)	Ditto	Do.	Kishori Mohan Banerji, Hindu Brahmin, age 35.	1,000
25	"Modern Review" (P.)	Ditto	Do.	Rama Nanda Chatarji, Brahmo, age 59	2,000
26	"Mussalman" (N.)	Ditto	Weekly	M. Rahaman, Muhammadan, age 33	1,000

No.	Name of publication	Where published.	Edition.		Name, caste and age of Editor.	Circulation.		
27.	"National Magazine" (P.)	Calcutta	...	Monthly	...	Kali Prassana Da, Hindu, Kayastha, age 66.	500	
28	"Pilgrim" (P.)	...	Ditto	...	Do.	...	Upendra Nath Basu, Brahmin, age 43	500
29	"Regeneration" (P.)	...	Ditto	...	Do.	...	Abinash Ch. Ray, Brahmo, age 35	200
30	"Rols and Rayyet" (N.)	Ditto	...	Weekly	...	Jogesh Ch. Datta, age 63	...	350
31	"Review" (P.)	...	Ditto	...	Monthly	...	Jogendra Rao Bhagawan Lal, Brahmin, age 32.	1,000
32	"Telegraph" (N.)	...	Ditto	...	Weekly	...	Satyendra Kumar Basu, Brahmin, age 36.	1,200
33	"Unity and the Minister" (N.)	Ditto	...	Do.	...	M. N. Basu, Brahmo	...	400 to 500
34	"World and the New Dispensation." (N.)	Ditto	...	Do.	...	Mohim Ch. Sen, Brahmo, age 60	...	400
35	"World's Messenger" (P.)	Ditto	...	Monthly	...	Sundari Kakhya Ray, Hindu Mahisya, age 27.	...	400
36	"World's Recorder" (P.)	Ditto	...	Do.	...	Kali Pada De, Kayastha, age 48	...	2,700

NOTE—(1) (N.)—Newspapers.

(P.)—Periodical Magazines.

(2) Papers shown in bold type deal with politics.

I.—FOREIGN POLITICS.

770. The *Bengalee* reproduces the following extract from a private letter received from China, dated the 14th October, which throws an interesting sidelight on Japanese methods at the siege of Tsingtau :—“ The Japanese here are acting very punctiliously. Having fixed their seige guns in position they shelled the war-ships in the harbour and put them out of action without touching a slate in the town. They then gave 24 hours' notice for surrender and for non-combatants to leave, and the notice having lapsed signalled, “ Are you now quite ready, gentlemen?” Notwithstanding this courtesy all sorts of lies are being circulated about Japanese barbarities. The real truth is the Japanese do not want to kill the unfortunate men in the fortress, who see nothing but death by court-martial if they surrender. Now contrast this with some of the most painful episodes in the present war. The journal says nothing of the burning of Louvain or the destruction of the ancient cathedral of Rheims, so rich with the memories of mediæval times. These incidents, dark and dismal though they may be, are fast receding into the oblivious past, but the paper calls to mind rather the wanton destruction of life and property in such defenceless places as Scarborough and Whitby. By the laws of international warfare, and the terms of the Hague Convention they were immune against all attack, and Germany was a party to the Convention. But the agreement was “ a mere scrap of paper ” in the opinion of the masters of huge batfalions and is disregarded by them when it suits their convenience. Compare the scrupulous and indeed chivalrous regard of the lives and properties of non-combatants as displayed by the Japanese with the wanton attack on a defenceless civilian population, as in the case of the bombardment of Hartlepool and Whitby. Look upon this picture and look upon that. The Japanese are the most modern among Oriental nations, the Germans the most cultured in Europe. The journal has no desire to generalize. It would be unfair to do so, but there is the contrast, striking and significant. And yet “ the most brilliant ” of Indian Viceroy's declared on a solemn occasion that the ethics of the East are poor and inferior as compared to those of the West.

Japan and the war

BENGALUR,
20th Dec. 1914.

771. It is a sad plight, observes the *Indian Empire*, that Turkey finds herself in, through the machinations of her Teutonic friend. The Russians are smashing up her armies and the British are battering down the walls of her already dilapidated forts. Her soldiers too are mutinying, her treasury is depleted, and her trade is lost. How the Germans are treating her may be judged from a strange rumour that is current, that the Kaiser has feigned to have embraced Islam, as if such a thin deception should and could have hoodwinked anybody in the world. The Ottoman Empire, moreover, has again lost a big territory almost before hostilities have properly begun, inasmuch as Egypt has been taken possession of as a British Protectorate and Sir Arthur Macmahon has been appointed High Commissioner. All her other provinces and protectorates will doubtless too be annexed, and even Asia Minor will scarcely have a chance of being retained by her. One is tempted to believe that whatever might be the fate of the proud and hitherto powerful German Empire, it is almost certain that her allies, Austria and Turkey, are doomed beyond redemption. Already the Russians are thundering upon Cracow, and though an Austrian army is hastening to stem the tide of invasion and save the city, it is perhaps impossible. The Turkish fleet on the other hand has been sadly crippled, while not a single success can be put down to the credit of her land forces. The whole is a mess and an inextricable mess.

Turkey and the war.

INDIAN EMPIRE,
22nd Dec. 1914.

II.—HOME ADMINISTRATION.

(a)—Police.

772. The *Bengalee* writes that the two recent bomb outrages have again drawn public attention to these dastardly crimes. The Government, the journal believes, are convinced that they are the work of a handful of fanatics, whose crimes are

Anarchism and the police.

BENGALUR,
19th Dec. 1914.

abhorred by the community in general. The practical question is—how are they to be put down? There are anarchists in France, Spain and Portugal, in Italy and even in America. The breed is now unknown in England, but it flourished in the days of Fenianism. How do the European countries deal with anarchism? It is of the West and not of the East. It is not a Bengal, but a foreign importation, abhorrent to the genius of the Bengali people and repugnant to their traditions of pity and compassion. From the West therefore the authorities must learn how to combat it. The one outstanding lesson which the history of anarchism teaches is that when once it has appeared in a country, it takes time to get rid of it. It is the moral forces that constitute the true solvent of the situation; and administrative measures, co-operating with and not in opposition to them, can only help the process. The journal is not aware that in any European country or in America, any special laws have been enacted for the suppression of anarchism. In England, when anarchism appeared during the Fenian troubles, it was the attitude of the public, supported by the skilful handling of the situation by the police, that really nipped the evil in the bud. The police had the most minute information about every anarchist and his movements. Every anarchist was known to the police and was shadowed by the police. The anarchists were tracked, caught, punished, and the race soon disappeared from the chosen sanctuary of freedom. It was the skilfulness of the police that was a prominent factor in this great achievement. Their Intelligence Department was perfect, and their promptitude was on a par with their accurate knowledge. The paper is afraid that the same cannot be said of the Indian police. Take the recent Mussalmanpara bomb case. Evidently the bomb-throwers, whoever they might be, knew more about the movements of their chosen victims than the police knew of theirs. It is the added efficiency of the police that is the one thing needed. For the moral forces of the community are all arrayed against anarchism. The police are indeed not to blame for not being able to cope with anarchism. It is a new species of crime, unknown to the people out here. Chosen members of the police force should be sent to Paris or London to obtain a training in dealing with this new crime. The circumstances may be different; but a training in European countries accustomed to deal with anarchism, or where it has been successfully suppressed, would be a valuable education. The journal ventures to recommend a trial of this experiment. Not new laws, but increased efficiency on the part of the police is what is needed.

HINDU PATRIOT,
21st Dec. 1914.

773. Commenting on the concluding portion of His Excellency the Governor's speech on Monday, the 14th December, at the opening cold weather session of the Provincial Legislative Council, the *Hindu Patriot* observes that Lord Carmichael, in referring to the recent bomb outrages, doubted if there was any one, who really caring for the welfare of Bengal, was not horror-struck when he heard of them. True, but those outrages were not altogether unexpected. This is just the time when mischief-makers will find their golden opportunity for indulging in their satanic pastime and if, as there is now reason to suspect, they have all along been in touch with the enemies of England—Germany in particular—it would have been surprising and altogether inexplicable indeed, if they had kept quiet at a time when the whole Empire was fighting for its very existence. The journal thinks this is just the time when they are likely to be more active than ever, and if they have not been able to commit more outrages, it is not that the spirit is unwilling or the flesh is weak; but that there is a lack of opportunities. Repression may perchance kill the movement but conciliation cannot check it. The organization must do something to justify its existence. Its foreign paymasters would not let it remain in quietude. They must have some return for their money or they would stop the sinews of war which are apparently not exhausted by the proceeds of the so-called political dakaities. As a retired District Superintendent of Police remarked the other day, the terrorist movement has come to stay like a plague, and must be put up with. These desperadoes constitute a small, but determined gang, guided by men of brains and education and maintained by foreign gold and dakaities. They do not, nor would not dare to take the people into their confidence, for they expect neither sympathy nor support from the vast

body of the loyal population. No act of concession, compromise or conciliation can have the slightest effect upon them. The Bengalis, as a nation, know them not nor wish to have anything to do with them. They would be delighted and profoundly thankful indeed if these "miscreants," as Lord Carmichael called them, were to disappear from India. They would be only too ready to help the police in tracing the offenders, if only they were told how to do so. But where the police fail, the public must be equally powerless, if not more. All this talk about the absence of popular co-operation with the police is inspired by an ignorance of the real inwardness of the situation and is unfair to the people.

774. Reverting to this subject, the *Indian Empire* remarks that shortly after Sir Michael O'Dwyer's threat of dire punishment and severe handling of any one

Anarchy in the Punjab.

who might seek to disturb the peace of the Punjab, the Lahore Police is said to have searched several houses, in which, the journal believes, several of the returned emigrants from Canada lived, evidently because His Honour had previously been apprised of the suspicions and information of the police; otherwise it would be impossible to conceive that His Honour would be so severe in his remarks. All the same, from the meagre information at hand, the journal cannot find out what relation "a bomb from Bengal" may have with the situation in the Punjab or what is the tangible result of the searches conducted by the Lahore Police.

INDIAN EMPIRE,
22nd Dec. 1914.

775. The dakait has long been abroad, writes the *Bengalee*, in some parts of Bengal, and of late there have been dakaities even near Serampur, where on Friday

Recrudescence of dakaities.

last a daring dakaiti was committed at the house of a rich shop-keeper. It is needless to say that these dakaities occurring in such close succession have created a feeling of uneasiness amongst the local public, and now that the alarm has spread to the other side of the river, it is time that proper precautions were taken against the repetition of these crimes. The people are no longer content with the mere requisition of state-protection in the matter. They are ready and willing to do their share of defensive work if the Government will only accept it. This is a notable change in the character of the people. Some respectable residents of Serampur, headed by Babu Becharam Sarkar, B.A., a school master, have made a representation to the Subdivisional Officer that they may be permitted to form themselves into a band of volunteers to keep watch and ward at night in co-operation with the police. Volunteer organizations of this kind have successfully put down dakaities in some parts of Jessore, and their services have been officially recognised and rewarded. It would indeed be a great relief to the administration if the task of keeping internal peace were at least partially delegated to the people who volunteer such service. The journal hopes that the Subdivisional Officer will accept the offer of the residents of Serampur.

BENGALIAN,
23rd Dec. 1914.

(b)—Working of the Courts.

776. Referring to the resolution on the proposed City Civil Court, moved

City Civil Court.

by the Hon'ble Babu Surendra Nath Ray, at the last meeting of the Bengal Legislative Council, the *Mussalman* thinks that the resolution is very modest, and does not go far enough. It, however, extorted and excited an animated reply from the Hon'ble Mr. S. P. Sinha, though it was not at all dignified, to say the least of it, for Mr. Sinha, the leader of the Calcutta bar, to oppose a measure, ostensibly in the interest of the public, which directly affects the personal interests of the members of the Bar. The chief point in Mr. Sinha's argument was that the High Court in its Original Side has not been found wanting in its work of administration of justice. But those who asked for a City Civil Court do it, not on the ground that the High Court Judges have not administered justice properly, but because the justice was obtained at an unreasonably great and sometimes ruinous cost, and because people cannot demand redress on account of the prohibitive cost. It is quite apparent then that the real opposition lies in the fact that barristers who now enjoy a monopoly of the practice in the

MUSALMAN,
18th Dec. 1914.

Original Side would not like the idea of the *Vakils* sharing in it. The barristers who belong to a higher class of lawyers, are supposed to be the abler men of the service. Why are they then afraid of competition? If subordinate Judges in the mufassil, including the suburbs of Calcutta, are competent to try, and pleaders to conduct, big civil suits, how, then, are they found unqualified to deal, even with petty civil matters, in the town of Calcutta? Are the people of Calcutta to suffer for the benefit of the Calcutta barristers and attorneys? Mr. Sinha is reported to have said that pleaders will accept very small fees. It is, also well-known that there are barristers who accept even smaller fees, but this is no reason why a City Court should not be established. Litigation is already costly and justice cannot be obtained easily and without money. The resolution of the Hon'ble Mr. Ray aims at reducing the high cost of litigation and those who oppose it cannot be said to have the real interests of their fellow-citizens at heart. The consideration of the resolution has been adjourned and the journal hopes Government will, in the meantime, consult those who are vitally interested in the matter, for the paper is confident that the land-holders of Calcutta, who are neither barristers nor solicitors, nor the "fathers-in-law of members of either class" will, with one voice, declare in favour of the resolution.

(e)—*Local Self-Government and Municipal Administration.*

BENGALUR,
22nd Dec. 1914.

777. The *Bengalee* sometimes hears of sympathy with local self-government, and is asked to accept the partition of districts as a boon in the interests of local self-government, but an unvarnished statement of the situation is often a painful reading. The paper, therefore, proposes to present to the reader the treatment which a mufassil municipality has received through no fault of its own, but in deference to interests other than those of local self-government. For the past the present Government is in no way responsible; but for the step it is about to take, it must bear the full measure of responsibility. The North Barrackpur Municipality is situated on the northern outskirts of the Cantonment of Barrackpur. As a municipality it came into existence on the 7th April, 1869, and in 1885, it was reorganized under the new Bengal Municipal Act with a non-official Chairman and two-thirds of the Commissioners elected by the rate-payers. Soon after the process of emasculating the municipality began. The Ishapur Factory was within municipal limits. It paid a handsome sum to the municipality in the shape of rates and taxes. It was withdrawn from the municipal limits by the order of the Government, without any compensation of any kind, and after a few years the mill-town of Garulis, one of the most paying areas of the municipality, was withdrawn. The kernel was taken away and the shell was left. The income derived from the ferry-ghâts is legitimately a part of local revenue, and is usually treated as such. Within the jurisdiction of the North Barrackpur Municipality there is the Kanai Dahan Ferry Ghât with an annual revenue of about Rs. 3,600. Half of it goes to the Serampur Municipality, and the other half is appropriated by the Provincial exchequer. There may be some show of a claim for the Serampur Municipality, but why should the Local Government appropriate the other half of the revenue? The Government which makes grants from the Provincial and Imperial Funds to local bodies, should not appropriate a purely local revenue. An application has been made by the municipality for a loan for the drainage of a very unhealthy area. The authorities are raising difficulties which would disappear if the proceeds of the ferry ghât were made over to them. They have to incur expense to keep in proper repairs the approaches to the ghât, but they are to have no part or share in its proceeds. Is this fair, the journal asks? Is this the way to show practical sympathy with the institutions of local self-government? Lastly it is proposed to make over an important road to the military authorities at Ishapur, despite the unanimous protest of the municipality, including Colonel Foote, late Superintendent of Ishapur Factory. This road is not required for

military purposes, and underlying the protest of the municipality is a strong religious feeling. On this road temporary structures are built during the *Jhulan* festival, and it is apprehended that the *mêla* which is then held would be interfered with should the municipality be divested of all control. The paper has reasons to believe that the Commissioner of the Division is opposed to the transfer of the road to the military authorities, and so would appeal to the Government to object to the transfer of the road for which there is no sort of justification whatsoever.

(g)—*Railways and Communications including Canals and Irrigation.*

778. The *Amrita Bazar Patrika* writes that economy is a virtue, especially at the present time when a devastating war is greatly affecting trade and employment. From the powerful and wealthy Government down to the poor and humble raiyats everybody is more or less suffering financially from the disastrous effects of this war. But unless economy is practised in the right direction it is no longer a virtue but only tends to make a complicated situation still more complicated. At a time like this the building of new Delhi or the construction of the Bankipur High Court should certainly have been postponed, for works like these might very well be held in abeyance till the end of the war. But they are being prosecuted, specially the latter, with great vigour, though there is very little money either in the hands of the Supreme Government or the Local Governments to carry out many important and urgent public reforms. Then, is it not a queer way of practising economy at the present financial crisis to raise the pay of the Civilians? This shows as much want of respect for economy on the part of the responsible authorities, as utter incapacity for sacrifice on the part of those who demanded and obtained the increment. What ought to be done now is to reduce the cost of administration. What the Government of Bengal, however, is going to do is to increase it by dividing the districts against the unanimous protests of the people. The usual practice of the Government is to effect economy in its various departments by dismissing poor clerks and peons, leaving its highly paid officials undisturbed; and the journal understands that this policy is about to be enforced in the case of the Eastern Bengal State Railway, where it has been proposed to reduce all through the clerical, subordinate and menial establishments of the above Railways, which is not only a State-owned, but also a State-managed, Railway. And, to cope with the pressure of work that a reduced establishment will entail, it is further proposed to increase the working hours of those that will survive this operation from eight to twelve hours a day, of course on the same pay! It goes without saying that the higher establishment will remain intact, and it is those poor wretches who are perpetually on the brink of poverty and starvation who will suffer. Did the authorities, who light-heartedly and complacently, make such a proposal ever reflect what the carrying out of it would mean? Did they realise in the first place, that utter starvation would be the lot of those thrown out of employment, as well as their dependents. Nor have they, in the present condition of the country, other avenues of employment open to them. As regards those that will be kept on twelve hours' work per diem, means that they will have to work half as much again as they do now. Indian clerks and subordinates in the Railways, it is well to bear in mind, are generally of very poor health to be able to undergo such a heavy and sudden strain on their system, so that the twelve hours' work, with no compensating increment, will mean either that they will be almost crushed to death by it or that they will work worn out in physique and discontented in mind. Do the Railway authorities believe that working with such a staff will ensure smooth working, especially at a time like the present? No one sees the necessity for curtailment of expenditure in the Railways in common with the other departments of public business at the present juncture. In fact, it would be just as well to know that there is no department of public business in which economy should at present be practised.

Proposed dismissal of Eastern Bengal State Railway clerks and subordinates.

AMRITA BAZAR
PATRIKA,
23rd Dec. 1914.

(h)—General.

HABUL MATIN,
18th Dec. 1914.

779. The *Habul Matin* writes that one of the measures adopted by Government to drive German and Austrian manufactures from the Indian market and to supplant them by indigenous articles is to open an exhibition of two kinds of samples in Calcutta. This is a step in the right direction, for it will create a public interest in the matter, but it is not enough to place the Indian industries on a sound footing. Germany became a great manufacturing country within the last thirty years, because the Government of that country introduced the most efficient system of technical education and a system of State-aided bounties for the production of home-made goods. Thus, things "made in Germany" flooded the markets of the world. It is quite clear that many of the things manufactured in Germany, for which there are demands in the markets of the British Empire, can be turned out in India in a cheap and efficient manner only if England would supply the necessary scientific skill. What is wanted is capital. Indian capital is rather shy, as Lord Curzon remarked on a well-known occasion, and requires to be coaxed into business. It is for Government to take action in the matter. There are many economic objections to the establishment of State-aided industries, but such applies only to the circumstances of western countries. India is making a fresh start in her industrial career. She requires state help to put her on a sound footing, and the present is a most opportune moment to introduce a new fiscal policy in the government of this country. The co-operative movement has made the most remarkable progress in the country within a few years and this is due to the fact that the people have implicit confidence in the financial stability of the British Government. The Post Office Savings Bank is another striking example on the point. The history of the growth of British industry and commerce furnishes numerous examples where the British Government encouraged home manufactures by extending its patronage and support. It is to be hoped that His Excellency the Viceroy will be graciously pleased to consider the possibility of this humble suggestion.

MUSSALMAN,
8th Dec. 1914.

780. After the treatment recently meted out to the *Hamdard*, the *Comrade* and *Al-Hilal*, the *Mussalman* apprehended that a similar fate awaited the other independent Moslem journals and it is therefore not at all surprised to find that Government has demanded a security of Rs. 1,500 from the keeper of the "Altaf" Press at which the *Muhammadi*, is printed. The Press Act is a powerful weapon in the hands of the Executive and the journal is constrained to observe that of late it is being used and utilised as an engine of oppression. The liberty of the press in India is a myth. Before the passing of the Press Act the newspapers in this country had very little liberty of expression and since then they have had practically none. In recent cases the paper finds that securities have been demanded and confiscated without any justification. There has never been anything in the writings of the *Muhammadi* which could possibly be termed objectionable. The demand of security and its confiscation depend upon the whims and caprices of particular individual members of the Executive Government, against which there is practically no appeal or legal remedy. The *Muhammadi*, during the short period it has been in existence, has done a great service to the Muhammadan community in particular and to the country in general. It has voiced the demands of the community without fear or favour and it has educated and created public opinion on current questions of general interest. Many a grievance of the Muhammadan community has been brought to public notice and removed through the instrumentality of the *Muhammadi*. The existence of such a newspaper in a flourishing state is not only desirable but an absolute necessity, not only for the Muhammadan community but for the Government as well, while the discontinuance of such a paper will be a death blow to the cause of Muhammadan progress and advancement. The paper, without the least fear of contradiction, declares that the entire Muhammadan community of Bengal, with the exception, of course, of those who have prospects of official favours, strongly resent the demand of security from the *Muhammadi* and

that the action of the Government has caused dissatisfaction among them. The advisors of the Government have done a great disservice to Government by making it unnecessarily unpopular with the Muhammadans of Bengal, and it is a great pity that Government cannot distinguish between its friends and foes. The *Muhammadi* has always discharged its duties conscientiously and honestly and it would be sheer ingratitude on the part of the community if it does not come forward to help it in its present situation. The Moslem Press with the Muhammadan community is now passing through a crisis, and it is for the community to shew whether it deserves to live or not. It is the Press which has made the position of the Muhammadans felt before the public and the Government, and it would not be presumptuous to say that if to-day the Moslem community commands some respect and its claims and rights are recognised, it is due in no small measure to the services rendered by the press.

BENGALUR,
20th Nov. 1914.

781. In reverting to this subject, the *Bengalee* thinks that the Lieutenant-Governor of the Punjab made an unfortunate use of a pleasant occasion by throwing out a suggestion in his Durbar speech at Sialkot that something like a storm was brewing in the otherwise placid atmosphere of the Punjab. What led his Honour to conjure up before his vision bombs from Bengal or revolvers from America is known only to himself. If it is true that outsiders see more of a game than those actually engaged in it then the journal hears, on their testimony, that peaceful activities are at present most in evidence in the province of which Sir Michael O'Dwyer happens to be the head. If there is a handful of fanatics in the Punjab as they are everywhere else, there are thousands who are actually laying down their lives for the Empire. The paper wonders that with such brilliant examples of sacrifice for the Empire before his eyes, Sir Michael O'Dwyer could have allowed himself to speak of the Province in the terms in which he did.

BEN ALER,
20th Dec. 1914.

The District Engineer of the
Pabna Board.

782. The *Bengalee* is afraid that if the series of letters it has recently received, in connection with the appointment of a District Engineer for the Pabna District Board is to be believed, then something like a jobbery has been perpetrated in the matter. It is said that the Board issued a notice inviting applications from intending candidates, but that, when the time came for filling the appointment, the Chairman did not bind himself by what the Board did in the matter, but quietly selected a Sub-Overseer, although there were experienced Sibpur scholars among the candidates.

AMRITA BAZAR
PATRIKA,
22nd Dec. 1914.

Sanitation in Bengal for 1913.

783. The *Amrita Bazar Patrika* remarks that in its anxiety to get away from another unpleasant reality, the official explanation seems to be floundering with equal helplessness, when, in its report regarding sanitation in Bengal it attempts to account for the high ratio of mortality from respiratory diseases in Calcutta, Howrah, 24-Parganas, Hooghly and Darjeeling. It is quite patent, however, to any one with the average power of observation that in all these places, except Darjeeling, with its numerous mills, the atmosphere is kept in a perpetually fouled state, where, of course, respiratory diseases will thrive. As to Darjeeling, to which, of course, this explanation cannot apply, the obvious explanation is that a large proportion of the patients who, suffering from pulmonary diseases, go up there for a change, die there. In three places in his report, the Chief Sanitary Officer in the Presidency also definitely states that high prices are calculated to greatly affect the health of the people, thereby tending not only to increase their mortality and susceptibility to diseases but also to decrease their birth-rate. And this after the publication of Mr. Dutt's report and the Government resolution thereon, in which the public are gravely assured that high prices have made the people prosperous! While some of the biggest economical and financial experts of the Imperial Government declare to the world, after years of investigation, that the high prices of the food-stuffs are great benefactors of the people, a responsible medical officer of a local Government has the temerity to declare the same factor to be the cause of the devitalization and decimation of the people. The only way

in which these two propositions can be reconciled with one another is by asserting that whatever devitalizes and decimates a people adds to their material prosperity!

VI.—MISCELLANEOUS.

HABUL MATIN,
16th Dec. 1914.

784. The spontaneous expression of devotion to the British Raj, which the Moslems of India have manifested after the outbreak of the war between England and Turkey, must have caused, observes the *Hablul Matin*, unmitigated surprise in many quarters. It has undoubtedly been a source of great disappointment to the German Emperor, who calculated upon troubles in India as the outcome of the rupture between England and Turkey. Even the British public probably did not anticipate such a manly and straightforward conduct on the part of the Indian Moslems, and it has been an agreeable surprise to them to find the Indian Moslems true to their allegiance to the British crown at this critical juncture. The attitude of the Indian Moslems has exposed the hollow and flimsy nature of the many predictions made by superficial observers and short-sighted politicians. The Moslems of India have done a real service to the British Raj and this country by their judicious action in the present crisis. They have proved that they are gifted with considerable political insight, and are not ignorant fanatics as they are looked upon in certain quarters. They have established their claims to their legitimate position in the British Empire. The loyalty of the Indian Moslem is an important asset to the British Raj, and their conduct in the present crisis has enhanced the prestige of England all over the world. The Moslems of India have, also, made it clear that they realise that India is their motherland, the true interests of which should be of more value to them than any other thing in the world. The political prospects of India have been improved to a very considerable extent by the tact and judgment shown by the Islamic community at a time of such grave peril.

HABUL MATIN,
16th Dec. 1914.

785. The *Hablul Matin* writes that the Indian National Congress, the most important political organisation in the country, is more than a quarter of a century old, and has not only stimulated public opinion in this country, but has also created a powerful interest in Indian questions among the English people, and has thus drawn India and England closer and has so contributed to the solidarity of the Empire. The Congress, the journal goes on to say, had to encounter a most powerful official opposition in the beginning of its career, and it also evoked hostile criticisms of the most virulent character, at the time, from the Anglo-Indian press. But the Congress has survived all this, and is now the greatest organisation of such a nature in India. The history of the Congress, with a glorious past and a still more brilliant future, is the record of the progress of India. When the Congress was first started a considerable section of the Islamic community kept not only aloof from it, but virulently opposed it, the chief centre of opposition being at Aligarh. The late Sir Saiyid Ahmed Khan, whose name will be for ever cherished with gratitude by the Moslems of India, led the campaign against the Congress, as he feared that the interests of the Muhammadans, who were in the minority, would suffer at the hands of the Hindu majority. In order to quash such misgivings, a resolution was then passed at the Congress that no resolution would be accepted which was against the wishes of the majority of the Moslem delegates, and not a single resolution has been passed for the past 28 years, which can be said to be opposed to Moslem interests. The Muhammadan community cannot, therefore, with any show of reason, keep aloof any longer from this national movement. The opinion is now being gradually formed that Sir Saiyid Ahmed committed a grave blunder in taking a hostile attitude towards the Congress. Those who idolise his memory resent such a view and maintain that the circumstances of former times justified his conduct. That is not the question at issue. The paper will concede that Sir Saiyid was right, but it must be allowed that with his clear political insight he would have changed his opinion at the present day. The Congress represents the

political future of India. It is nourishing the germs of the common Indian nationality. Every Hindu or every Moslem must cease to be Indian if he does not support the Congress movement. It may be urged that the Moslem community has an independent political organisation of its own, the All-India Moslem league. But the ideal of the Moslem League is the same as that of the National Congress—self-government within the British Empire to be secured by constitutional agitation. The Moslem League cannot, therefore, be opposed to the Congress, but supplementary to it, and will strengthen the Congress propaganda, and in addition to it, promote the political interests of the community. The Congress will hold its next session at Madras during the ensuing Christmas. It meets this year under extraordinary circumstances. The Empire is now passing through a grave crisis. The forthcoming session at Madras will give emphasis to the loyal demonstrations held all over the country. India will proclaim before the world, through her representatives, that she will do her duty to her gracious King-Emperor at the sacrifice of her last drop of blood. Will any loyal and patriotic Mussalman hesitate to join such a movement? The answer must be in the negative. It has become a matter of vital importance to have a strong muster of Moslem delegates at the forthcoming Madras Congress, in view of the fact that the occasion is a momentous one, and also because the All-India Moslem League will not hold its usual session this year.

786. It is a pity, writes the *Indian Empire*, that the efforts of Mrs. Besant have so far failed to bring about a reconciliation between the conventionists and non-convention-

The Congress.

ists, and it is still Bombay that rules the former—one is inclined to say with almost an iron hand. The President elect starts on the 24th idem for Madras, but the journal fears he will ignominiously fail if he were to try and have a United Congress. But if there be no united Congress it would be better to have none at all. The paper believes the non-conventionists all over the Empire are sufficiently strong to organise a genuine Indian National Congress now that Mr. Bal Gangadhar Tilak is free to do it. It would never do to let the world be duped by holding a sectarian Congress year after year. If the conventionists are not amenable to reason—even after the increasing thinness of the ranks of their followers—they should be left alone to do what they like. Bengal, the Punjab and the Deccan are the strongholds of the non-conventionists, and huge numbers are always ready to flock to their standard. A Congress of this sort was not allowed by the authorities at Nagpur shortly after the split; but that is no reason why it would not be permitted now. At least there would be no harm in trying.

787. The *Mussalman* is glad to note that Mr. Lloyd George, the British Chancellor of the Exchequer, has at last expressed his regret for the unfortunate comparison he made of the great Prophet with the Emperor of Germany, in a speech on the war, which he delivered at the Queen's Hall several months ago. The journal wrote a strong note on his remark at the time, as it felt very grieved at such a comparison. Mr. Lloyd George now regrets that "he uttered, in the impulse of the moment an expression which might have wounded the feelings of his (?) Moslem subjects." And he has assured the London Moslem League that nothing could be further removed from his thought than hurting the feelings of the Moslem subjects of the King-Emperor. The Mussalmans are no doubt gratified that he has retracted the objectionable words from the speech and though the journal holds that he should never have made such an unhappy reference to the Prophet, "even in the impulse of the moment," it is, however, ready to forget what he said, when he has expressed his regret for it.

788. Next to the loyal resolution and the declaration of Imperial co-partnership as the ideal and aim of political evolution and progress in modern India, the Congress should, the *Bengalee* thinks, also devote a good part of its time to the question of Imperial defence. The new Imperialism of which the journal has been writing so much has no meaning unless

The Congress and a citizen Army in India.

INDIAN EMPIRE,
22nd Dec. 1914.

MUSSALMAN,
18th Dec. 1914.

BENGALIEE,
18th Dec. 1914.

the people of India are permitted to bear their proper share of the burden of Imperial defence. And it is not merely a question of money, but above all, one of men. Nothing has advanced the cause of real Imperialism both in India as well in the others parts of the Empire so much as the participation of these in the actual fight for the freedom and integrity of this Empire. The presence of the Indian troops side by side with the British and the Colonial regiments at the front has done a good deal to reveal the real and legitimate position of India in the fellowship of the Empire to which she belongs. India has time and again contributed to the military asset of the Empire through her so-called fighting races, but it has hitherto been more or less as mercenaries that Indian sepoys have been employed in the wars of Great Britain. The presence of the sepoys at the front, in the present war is not, however, as mercenaries, but as citizen armies, really, of India. India pays for the service of these sepoys. The payment of the expenses of the Indian Contingent to the present war, out of the revenues of India had been proposed by the representatives of the people and not of the Government, and the proposal has received the whole-hearted support of every Indian tax-payer. True it is that he does not really come in anywhere, according to the present constitution of the Government of India, in the matter of the raising or disbursement of the revenues of the country; but still, in this case, the Government did not take any initiative, but the proposal came from a non-official member of the Legislative Council, and was unanimously supported by the other non-official members present. The Indian sepoy is fighting here not really for the pay he gets, but rather as the representatives of the Indian people. This is why the people are so proud of their achievements. This is why their sacrifices and their services have created for the rest of the Empire a new outlook upon India. It is unfortunate that India has no citizen army, otherwise a lakh, instead of a crore of men could have been sent to the front to-day to fight for the Empire to which they belong. And if the new Imperial ideal which the present war has clearly brought out to view, is to be actualised at all, this disability must be at once removed, and every military rank and office must be unreservedly thrown open to the people of the country, irrespective of their caste or community, and this should be clearly and firmly demanded this year by the Congress. The present military strength of the Indian Government need not, and indeed ought not to be increased. The country is too poor to bear any further military burdens. But there are large numbers of people willing and able to form national militias which will, like the British Territorials, be always at the back of the regular army, to add to the defensive strength of the country and the Empire. The prayer for admission into the ranks of the citizen army is not new. It was first formulated openly and unanimously by the first session of the Congress in Madras, in 1887. Since then it has been brought to notice many times, by successive Congresses. But the changed situation both in India and the Empire makes it imperative that it should no longer be refused, and the Congress should devote a part of its time this year to the discussion of this question, and make it clear to the Government what the acceptance and what the denial of this prayer will mean to India and the Empire.

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The 26th December 1914.

